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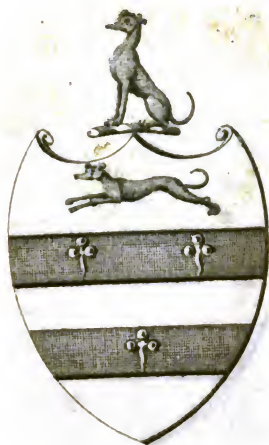
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**DISSERTATION**

ON THE

**PROPHECIES,**

THAT HAVE BEEN FULFILLED,

ARE NOW FULFILLING,

OR

WILL HEREAFTER BE FULFILLED,

RELATIVE TO THE

**GREAT PERIOD OF 1260 YEARS;**

THE PAPAL AND MOHAMMEDAN APOSTASIES;

THE TYRANNICAL REIGN OF ANTICHRIST, OR THE INFIDEL  
POWER;

AND

THE RESTORATION OF THE JEWS.

—••••—

**BY GEORGE STANLEY FABER, B. D.**

VICAR OF STOCKTON-UPON-TEES.

—>><<—

IN TWO VOLUMES.

VOL. II.

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“ Shut up the Words, and seal the Book, even to the time of the end: many  
“ shall run to and fro, and knowledge shall be increased.” Dan. xii. 4.

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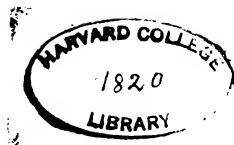
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*Thomas Palmer.*

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the

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DISSERTATION

ON THE

*PROPHECIES*

RELATIVE TO THE

GREAT PERIOD OF 1260 YEARS.

VOL. II

CHAP.



## CHAPTER VII.

### *Of the four first apocalyptic trumpets.*

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AS the nature of my subject confines me to those parts of the Apocalypse which treat of *the 1260 years of the great Apostasy*, I shall pass over in silence the contents of *the six first seals*, and commence my observations from *the last seal* which comprehends *all the seven trumpets*.

“ And, when he had opened the seventh seal,  
“ there was silence in heaven about the space of  
“ half an hour. And I saw the seven angels  
“ which stood before God; and to them were  
“ given seven trumpets. And another angel came  
“ and stood at the altar, having a golden censer :  
“ and there was given unto him much incense,  
“ that he should offer it with the prayers of all  
“ saints upon the golden altar which was before  
“ the throne. And the smoke of the incense,  
“ which came with the prayers of the saints, ascended up before God out of the angel’s hand.  
“ And the angel took the censer, and filled it with  
“ fire of the altar, and cast it into the earth : and  
p 2 “ there

“ there were voices, and thunderings, and lightnings,  
“ and an earthquake.”

The prophet had already, under *the sixth seal*, predicted the conversion of *the Roman empire* to Christianity in the days of Constantine, the downfall of paganism, and the tranquillity which *the Church*, enjoyed for a season after her manifold troubles and persecutions\*. The opening of *the seventh seal* is the prelude to the disturbing of that tranquillity, the harbinger of the downfall of *the Western empire*, the herald of the revealing of *the*

\* Rev. vi. 12—17. vii. 1—17. See Bp. Newton's Dissert. in loc. I cannot but think however, that his Lordship extends *the season of tranquillity*, predicted in *the seventh chapter*, much too far, in supposing it to reach from the reign of Constantine to the death of Theodosius, when *the first trumpet* began to sound. Such an opinion neither accords with facts, nor with the tenor of the prophecy. If we advert to facts, we shall find, that the peace of the Church began to be disturbed even during the life of Constantine by the heresy of Arius, and afterwards by the apostasy of Julian. If we advert to the prophecy, we shall find, that the scheme in question makes *the tranquillity of the sixth seal* synchronize for the most part with *the silence introduced by the opening of the seventh seal*. Now, since *the tranquillity* is placed under *the sixth seal*, it is reasonable to suppose that it is considered as terminating, when *the seventh seal* is opened, which introduces no scenes of peace, but a mute and anxious expectation of the calamities soon about to fall upon the Roman empire under *the trumpets*. History shews, that this supposition is just; for we can scarcely consider *that* as a period of much tranquillity to the Church which was at once disturbed by the quarrels of the Consubstantialists and the Arians, the malignity of Julian, and the perpetual incursions of the Goths.

man

*man of sin.* The year 313 was marked by the famous edict of Constantine in favour of Christianity: in this year therefore the tranquillity of *the Church* commenced. No great length of time however elapsed before the peace of *the Empire* began to be broken by the incursions of the northern barbarians about *the years* 321 and 323. At this period I conceive *the seventh seal* to have been opened, and *the silence of half an hour* or rather of *half a season* to have commenced\*. As *the seventh seal* introduces those first incursions of the Goths that took place after the beginning of *the Church's* tranquillity, incursions which were easily repelled by the yet vigorous government of *the Empire*; so *the silence* seems to denote *the state of mute and anxious expectation* in which *the Church* anticipated, as it were, from various less important invasions, the grand irruption of the Gothic monarch Alaric and his associates under *the first trumpet*. The period then of *the half season* describes the affairs of *the Church* and *the Empire* from about *the year* 323 to *the year* 395.

What *the Church* gained in outward splendor and prosperity under Constantine, she lost in purity of manners and doctrine. The holy simplicity of primitive Christianity was no more, and the heresy of Arius introduced a succession of crimes disgraceful alike to humanity and religion. Ac-

\* I shall take occasion hereafter to discuss the import of the word *hour*,

Accordingly, before the sounding of *the trumpets* commences, the state of the world at that period is foretold by an emblem most significant of the corruptions then prevailing among Christians. *Much incense* is offered from a *golden censer* along with the prayers of *the Church*, in order to shew how much purification those prayers required ere they were meet to be presented before the throne of grace; and the placing of this circumstance "immediately before the sounding of *the trumpets*" suggests, that the subject of these prayers was the aversion of something to be called for by *those trumpets*: and what could this be, but that of the destruction of *the Roman empire*, for the duration of which we know the ancient Christians were wont to pray? It is plainly suggested, that the petition for some delay would be accepted; yet all further applications on that head are discouraged by a most significant emblem, that of *the censer being cast away*: while *the filling of it with fire from the altar*," the well known symbol of *divine wrath*, "but too plainly indicates, that the succeeding troubles should at least be forwarded by *those who minister at the altar*; and the immediate succession of voices, and thunderings, and lightnings, and an earthquake, manifest, that, though the sounding of *the trumpets* should be deferred, yet some judgments should immediately follow \*."

\* Whitaker's Comment, P. 80.

Upon referring to history we find, that the incursions of the northern barbarians gradually became more and more formidable. Between *the years 365 and 379*, an almost perpetual war was carried on between them and the Romans with various success: and in *the last of these years*, when *the Empire* seemed on the point of being completely overrun and dismembered, Gratian associated with himself in the imperial dignity the famous Theodosius. By the successful valour of this warlike prince, the sounding of *the first trumpet*, and the impending ruin of *the Empire*, were delayed for sixteen years: but “the genius of Rome expired with Theodosius, the last of the successors of Augustus and Constantine, who appeared in the field at the head of their armies, and whose authority was universally acknowledged throughout the whole extent of the Empire\*.”

“And the seven angels, which had the seven trumpets, prepared themselves to sound.”

*The four first trumpets* describe the removal of *that power*, which in the days of St. Paul letted or prevented the developement of *the man of sin*, namely *the western imperial dignity of Rome*: while *the three last*, which are awfully styled *the three woes*, detail the history of *the great two-fold Apostasy* both in *the East* and in *the West*; exhibit *the man of sin* in the plenitude of his power,

\* Hist. of Decline Vol. v. P. 137.



upheld by the secular arm, and tyrannizing over *the Church of Christ*; and finally predict his complete destruction at *Armageddon*, in the very act of opposing the Almighty conjointly with his temporal colleague *the ten-horned beast* or *revived Roman empire*.

“ The first angel sounded! and there followed  
 “ hail and fire mingled with blood, and they were  
 “ cast upon the earth; and the third part of the  
 “ trees was burnt up, and all green grass was burnt  
 “ up.”

Throughout a great part of the prophecy of *the trumpets*, the *Roman empire* is denominated *the third part of the whole symbolical universe*, as including the third part of the then known world, and as being seated principally in Europe which at that time was accounted the third part of the world\*. *Hail and lightning mingled with blood* denote a tremendous tempest of desolating war and foreign invasion. The storm therefore, which is here represented as falling upon *the earth* or *Roman empire*, typifies that grand compound irruption of the barbarous northern nations, from the effects of which *the Roman empire* never recovered itself, as it had done from those of the foregoing irruptions. In the natural world a storm is frequently preceded by a calm: hence in the figurative world the great hail-storm mingled with lightning is represented as being preceded by silence.

\* See Bp. Newton's Dissert. Vol. II. P. 201.

This

This *silence* however is not so deep, but that the latter part of it is interrupted both by thunderings, and lightnings, and an earthquake \*, the immediate harbingers of *the hail-storm*. Accordingly we find, that the fierce Gothic tribes though perpetually at war with the Romans, and though threatening to overwhelm them by repeatedly violating the long extent of the northern frontier, were for a time restrained by the genius of Theodosius † : but, upon the decease of this great prince in *the year 395*, the *northern cloud*, which had so long been gathering, discharged itself with irresistible fury upon the Empire. “ He died in the month of January; and “ before the end of the same year the Gothic nation was in arms—The barriers of the Danube “ were thrown open: the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter” (the season in which *natural hail* and *snow* are generated) “ allowed the “ poet to remark, that they rolled their ponderous “ waggons over the broad and icy back of the indignant river—The fertile fields of Phocis and “ Beotia were covered with a deluge of barbarians, “ who massacred the males of an age to bear “ arms, and drove away the beautiful females with

\* Rev. viii. 5.

† “ As the impatient Goths,” says Mr. Gibbon, “ could only “ be restrained by the firm and temperate character of Theodosius, the public safety seemed to depend on the life and abilities of a single man.” Hist. of Decline Vol. iv. P. 443.

“ the

“ the spoil and cattle of the flaming villages.” The whole territory of Athens was blasted by the baleful presence of Alaric; and “ the travellers, who “ visited” Greece several years afterwards, could “ easily discover the deep and bloody traces of the “ march of the Goths\*.”

Such were the first effects of *the symbolical hail-storm*. Having thus ravaged Greece, it was next carried into Italy and the West. Under the guidance of Alaric, it passed over Pannonia, Istria, and Venetia; and threatened the destruction of imperial Rome herself. At length it was driven out of Italy by Stilicho.

Yet, scarcely was *this part of the tempest* dissipated, when *another dark cloud*†, generated like its fellow in the cold regions of the North, (so accurately does the symbol correspond with its anti-type) burst in *the year 406* upon the banks of the upper Danube, and thence passed on into Italy. Headed by Râdagaisus, the northern Germans emigrated from their native land, besieged Florence, and threatened Rome. Stilicho however was again

\* Hist. of Decline and Fall Vol. v. P. 176—181.

† I have adopted the language of the historian. Unconscious that he was bearing his testimony to the truth of prophecy, he has used the self-same allegorical language as that employed by St. John. “ The correspondence of nations,” says he, “ was “ in that age so imperfect and precarious, that the revelations “ of the North might escape the knowledge of the court of Ravenna; till *the dark cloud*, which was collected along the “ coast of the Baltic, burst in thunder upon the banks of the “ upper Danube.” Hist. of Decline and Fall, Vol. v. P. 214.

victorious;

victorious; but the remnant of the vanquished host was still sufficient to invade and desolate the province of Gaul. “ The banks of the Rhine were  
 “ crowned, like those of the Tiber, with elegant  
 “ houses, and well cultivated farms. This scene  
 “ of peace and plenty was suddenly changed into a  
 “ desert; and the prospect of the smoking ruins  
 “ could alone distinguish the solitude of nature  
 “ from the desolations of man. The flourishing  
 “ city of Mentz was surprised and destroyed; and  
 “ many thousand Christians were inhumanly massacred in the church. Worms perished, after a  
 “ long and obstinate siege; Strasburgh, Spire,  
 “ Rheims, Tournay, Arras, Amiens, experienced  
 “ the cruel oppression of the German yoke; and  
 “ the consuming flames of war spread from the  
 “ banks of the Rhine over the greatest part of the  
 “ seventeen provinces of Gaul. That rich and  
 “ extensive country, as far as the ocean, the Alps,  
 “ and the Pyrenees, was delivered to the barbarians; who drove before them, in a promiscuous  
 “ croud, the bishop, the senator, and the virgin,  
 “ laden with the spoils of their houses and altars\*.”

Meanwhile *that part of the storm*, which was directed by Alaric, soon began to beat afresh. After the death of Stilicho, the Gothic sovereign again invaded Italy; and Rome herself, after three suc-

\* Hist. of Decline Vol. v. P. 225.

cessive sieges; was sacked by the northern barbarians\*.

It is observable in *literal storms of hail*, that their violence appears for a season to subside, and afterwards to return with redoubled fury. This was exactly the case with *the figurative tempest of Gothic invasion* predicted in the Apocalypse. After the exploits of Alaric and Radagaisus had been atchieved, the violence of *the main body of the hail-storm* abated, but its *outskirts* still continued to beat upon the more remote provinces of *the Western empire*. In the year 409, Spain was overrun and ravaged by the Suevi, the Vandals, and the Alans; who were afterwards, in their turn, compelled to submit to the arms of the Goths†. The Vandals however still prevailed in Gallicia; and, in order (as it were) that no part of *the Roman world* should escape the devastating influence of *the northern hail-storm*, soon afterwards invaded the African province. In the year 429, they crossed the Streights of Gibraltar under the command of Genseric, invited by the mistaken policy of Boniface. At that period the African coast was extremely populous, and the country itself so fruitful that it deserved the name of *the common granary of Rome and of mankind*. “ On a sudden, “ the seven provinces, from Tangier to Tripoli, “ were overwhelmed by the invasion of the Van-

\* Ibid. P. 184—329. † Ibid. P. 350—355.

“ dals.

"dals. War, in its fairest form, implies a per-  
 "petual violation of humanity and justice; and  
 "the hostilities of barbarians are inflamed by  
 "the fierce and lawless spirit which incessantly  
 "disturbs their peaceful and domestic society.  
 "The Vandals, where they found resistance, sel-  
 "dom gave quarter; and the deaths of their va-  
 "liant countrymen were expiated by the ruin of  
 "the cities under whose walls they had fallen.  
 "Careless of the distinctions of age, or sex, or  
 "rank, they employed every species of indignity  
 "and torture, to force from the captives a disco-  
 "very of their hidden wealth. The stern policy  
 "of Genseric justified his frequent examples of  
 "military execution: he was not always the mas-  
 "ter of his own passions, or of those of his follow-  
 "ers; and the calamities of war were aggravated  
 "by the licentiousness of the Moors, and the fa-  
 "naticism of the Donatists\*."

Thus did *the first great storm of hail* lay waste  
*the Roman empire*. Collecting itself in the North;  
 it burst over Greece and Italy; ravaged Gaul and  
 Spain; and at length spent itself in Africa.

Scarcely was the fury of *this tempest* exhausted;  
 when *another* no less destructive began to gather;  
 as we perpetually behold one storm of hail rapidly  
 succeed another. The Hungarian monarch Attila,  
 having united in his own person the empire of Scy-  
 thia and Germany, soon turned his arms against

\* Hist. of Decline Vol. vi. P. 12—21.

the declining power of the Romans. In the year 441, he invaded the *Eastern empire*. " The Illyrian frontier was covered by a line of castles and fortresses ; and, though the greatest part of them consisted only of a single tower with a small garrison, they were commonly sufficient to repel or to intercept the inroads of any enemy, who was ignorant of the art, and impatient of the delay, of a regular siege. But these slight obstacles were instantly swept away by the inundation of the Huns. They destroyed with fire and sword the populous cities of Sirmium and Singidunum, of Ratiaria, and Marcianopolis; of Naissus and Sardica ; where every circumstance, in the discipline of the people and the construction of the buildings, had been gradually adapted to the sole purpose of defence. The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Hadriatic, was at once invaded, and occupied, and desolated, by the myriads of barbarians whom Attila led into the field—The armies of the Eastern empire were vanquished in three successive engagements ; and the progress of Attila may be traced by the fields of battle—From the Hellespont to Thermopylæ and the suburbs of Constantinople he ravaged, without resistance and without mercy, the provinces of Thrace and Macedonia. Heraclea and Hadrianople might perhaps escape this dreadful irruption of the Huns ; but words, the most expressive of total

extir-

“ extirpation and erasure, are applied to the calamities which they inflicted on seventy cities of the Eastern empire \*.”

A pause at length took place in *the storm*. In *the year 446*, the Constantinopolitan emperor concluded an ignominious peace with Attila: but, in *the year 450*, the restless Hun threatened alike both the East and the West. “ Mankind,” says the historian, “ awaited his decision with awful “ suspense.” *The storm* however now burst over Gaul and Italy. After ravaging the former of these countries with savage barbarity, Attila turned his arms towards the seat of *the Western empire*. Aquileia made a vigorous but ineffectual resistance; and the succeeding generation could scarcely discover its ruins. The victorious barbarian “ pursued his march; and, as he passed, the cities of “ Altinum, Concordia, and Padua, were reduced “ into heaps of stones and ashes. The inland “ towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of the Huns;” the rich plains of modern Lombardy were laid waste; and the ferocious Attila boasted, that “ the grass “ never grew on the spot where his horse had “ trod.” Rome herself escaped: and, by the sudden death of Attila, his empire fell asunder, and *the great northern storm of hail* was dissipated †.

“ And the second angel sounded: and as it “ were a great mountain burning with fire was cast

\* Hist. of Decline Vol. vi. P. 45—53.

† Ibid. P. 87—135.

“ into



“ into the sea : and the third part of the sea became  
 “ blood ; and the third part of the creatures,  
 “ which were in the sea and had life, died ; and  
 “ the third part of the ships were destroyed.”

The death of Attila took place in *the year 453* ; and, with that event, the invasions of *the Roman empire from the North*, aptly symbolized by a *storm of hail*, were brought to a termination. The blast of *the second trumpet* introduces a new calamity from a directly opposite quarter of the world. What proceeds therefore from *the South* cannot with any propriety be represented by *hail*. Accordingly we find, that the contrary emblem of *fire* is used to describe it. *A burning blast* from the warm regions of Africa causes *a great mountain to burst forth into a blaze* ; and afterwards, heaving it from its base, casts it flaming into the midst of *the sea*. This imagery is manifestly copied from a parallel passage of Jeremiah, which will afford us the best explanation of what is intended by St. John. Addressing himself to Babylon, the Lord solemnly declares, “ Behold, I am against thee, O  
 “ destroying mountain, which destroyest all the  
 “ earth : and I will stretch out mine hand upon  
 “ thee, and roll thee down from the rocks, and will  
 “ make thee a burnt mountain\*.” It appears then, that *the destruction of Babylon* is symbolized by *the tearing up of a large mountain from its base*, and by *setting it on fire*. Now it is well

\* Jerom. li. 25.

known,

known, that *Babylon* is the constant apocalyptic type of *Rome*. Hence, in a prophecy like that of *the trumpets* which treats of *the fall of the Roman empire*, the symbol of *a mountain*, circumstanced precisely similar to *the Babylonian mountain*, cannot with propriety be interpreted as relative to any power excepting that of *Rome* alone. In *the year 455*, Genseric king of the Vandals sailed from Africa, and suddenly landed at the mouth of the Tiber. Rome, once the mistress of the world, was now unable to resist the arms of a barbaric chieftain. During fourteen days and nights it was given up to the licentiousness of the Vandals and the Moors; and was plundered of all that yet remained to it from former conquerors of public or private wealth, of sacred or profane treasure. Having thus at once satiated his rapacity and cruelty, Genseric set sail again for Africa, carrying with him immense riches and an innumerable multitude of captives, among whom were the empress Eudoxia and her two daughters. By former ravages the power of Rome had been greatly weakened, but by Genseric it was so completely broken \* that in a little time it was utterly subverted. Hurlled from its base, and plunged like *a huge blazing mountain* into a sea of wars and tumults, " it " struggled hard, and gasped as it were for breath, " through eight short and turbulent reigns, for the

\* So completely was it broken at this period, that many, among whom are Mr. Mede, have dated *the fall of the Western empire* from the year 455 or 456.

“ space of twenty years, and at length expired under Augustulus \*.”

“ And the third angel sounded : and there fell a great star from heaven, burning as it were a lamp ; and it fell upon the third part of the rivers, and upon the fountains of waters : and the name of the star is called Wormwood ; and many men died of the waters because they were made bitter.”

We have seen, that the language used by St. John in describing the effects of *the former trumpet* is borrowed from a passage of Jeremiah where, in the fall of Babylon, the apocalyptic type of Rome, is predicted : this, which is here employed by him, is taken in a similar manner from Isaiah. “ Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased ! The Lord hath broken the staff of the wicked, and the sceptre of the rulers—How art thou fallen from heaven, O day-star, son of the morning ! how art thou cut down to the ground, which didst weaken the nations.†” Arguing then both from analogy of interpretation, and from the general tenor of the present prophecy, if *the mountain*, of *the second trumpet* mean *Rome*, *the star* of *the third trumpet* must mean *the prince of Rome* ; precisely in the same manner as *the mountain* spoken of by Jere-

\* Bp. Newton's Dissert. Vol. 11. P. 206.

† Isaiah xiv. 4, 5, 12.

miah means *Babylon*, and *the star* described by Isaiah as falling to the ground means *the prince of Babylon*. In the language of symbols indeed *the shooting of a star from heaven to earth* signifies either *the downfall of a king*, or *the apostasy of a minister of religion*; but in the present instance we cannot hesitate to adopt the secular interpretation. St. John is describing *the calamities of the Roman empire* in general, and *the downfall of the Western empire* in particular: hence it is more congruous to explain the symbol of *the falling star* secularly than spiritually. And this opinion is decidedly confirmed by the testimony of history. At the era of *the third trumpet*, that is to say at the era posterior to *the hail-storm of northern invasion* and *the fiery blast of southern decastation*, we find that *a great temporal star* immediately connected with *the blazing mountain* did actually fall from *heaven to earth*; but we shall in vain, at the same period, look for the apostasy of some *remarkable spiritual star* \*. On these grounds, I doubt not that *the falling star of the third trumpet* is *the line of the Western Cæsars*; which was finally hurled from *the political heaven* in the year 476. The last emperor Momyllus or Augustulus was deposed by Odoacer king of the Heruli, who put an end to the

\* *The fallen star of the third trumpet* cannot be *Arius*, because he died before even *the first trumpet* began to sound. His opinions were started about *the year 318*, and continued to agitate the East till about *the year 381*. *The hail-storm of the first trumpet* had long been collecting; but it did not burst till the year 395.

very name of *the Western empire*, and caused himself to be proclaimed *king of Italy* \*.

St. John intimates, that *the fall of this star* should eventually be productive of much bloodshed among *the rivers and fountains* or *the settled Gothic governments of the West*, which now filled the place formerly occupied by *the Roman empire*; and thence styles it *Wormwood*, as indicative of the bitter discords which its downfall should occasion. As the union of the nations of the West under one head would naturally be the cause of peace among them, so their disunion under many heads would as naturally be the cause of war. Thus we find, that Odoacer after a short reign of sixteen years was attacked and slain by Theodoric king of the Ostrogoths; that the Ostrogothic monarchy was in its turn subverted by the lieutenants of the Eastern Emperor; and that Italy was afterwards alternately a prey to the Lombards and the Franks. If from Italy we cast our eyes over Gaul, we shall behold the same spectacle of war and discord in the contests of Clovis with the Alemanni, the Burgundians, and the Visigoths: while the period of *the falling star* was marked in Britains by the establishment of the Saxon Heptarchy, and the

\* Mr. Mede applies *the shooting of this star* to the downfall of *the western Cesars*; and thence takes occasion to style it *Hesperus*, or *the evening star of the West*. I perfectly agree with him in his interpretation of the symbol; but think it right to observe, that he has no warrant for denominating the star *Hesperus*. In the Apocalypse it is simply called a *great star*.

subsequent

subsequent never ceasing wars between the princes of the Saxon blood \*.

“ And the fourth angel sounded : and the third  
 “ part of the sun was smitten, and the third part  
 “ of the moon, and the third part of the stars ; so  
 “ as the third part of them was darkened, and the  
 “ day shone not for a third part of it, and the  
 “ night likewise.”

*This trumpet describes, under the symbol of an eclipse of the third or Roman part of the political luminaries of the world, the effects produced upon the empire, considered as one great whole, by the*

\* The state of *the Roman world*, when *its symbolical rivers and fountains* began to be tinged with *wormwood* by the downfall of *the Western empire*, is thus described by Mr. Gibbon. “ I have  
 “ now accomplished the laborious narrative of the decline and  
 “ fall of the Roman empire, from the fortunate age of Trajan  
 “ and the Antonines, to its total extinction in the West, about  
 “ five centuries after the Christian era. At that unhappy pe-  
 “ riod, the Saxons fiercely struggled with the natives for the  
 “ possession of Britain ; Gaul and Spain were divided between  
 “ the powerful monarchies of the Franks and the Visigoths, and  
 “ the dependent kingdoms of the Suevi and Burgundians ; Afri-  
 “ ca was exposed to the cruel persecution of the Vandals, and  
 “ the savage insults of the Moors ; Rome and Italy, as far as  
 “ the banks of the Danube, were afflicted by an army of bar-  
 “ barian mercenaries, whose lawless tyranny was succeeded by  
 “ the reign of Theodoric the Ostrogoth. All the subjects of the  
 “ empire, who, by the use of the Latin language, more particu-  
 “ larly deserved the name and privileges of Romans, were op-  
 “ pressed by the disgrace and calamities of foreign conquest ;  
 “ and the victorious nations of Germany established a new sys-  
 “ tem of manners and government in the western countries of  
 “ Europe.” Hist. of Decline Vol. vi. P. 404.

sounding of *the three first trumpets*. When all the provinces of the West were occupied by the northern invaders, when Rome herself became the seat of a Gothic kingdom, and when the line of the Italian Cesars had ended in the person of Augustulus; then commenced *the great eclipse of the fourth trumpet*. *The Roman sun*, shorn of his rays, no longer emitted his pristine splendor; *the figurative moon*, or *the body of the people subject to his influence*, shone, by the defalcation of the western provinces, with scarcely more than half her wonted lustre; and *the figurative stars*, or *the governors of provinces*, experienced a proportionate diminution. “The day shone not for a third part of it, and the night likewise.” While “the victorious nations of Germany established a new system of manners and government in the western countries of Europe, the majesty of Rome was faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus. Yet they continued to reign over the East, from the Danube to the Nile and Tigris; the Gothic and Vandal kingdoms of Italy and Africa were subverted by the arms of Justinian\* ;” nor did the long line of the Cesars become finally extinct; till Constantinople fell a prey to the martial fanaticism of the Turks.

Thus was *he that letted* removed out of the way, and thus was an opening prepared for *the man of*

\* Hist. of Decline and Fall Vol. vi. P. 424.

*sin and the western Apostasy.* Constantine quitted the ancient capital for the city of which he claimed to be the founder; Honorius, the first of the divided Italian Cesars, fixed his residence at Ravenna; and at length *the Western empire* was completely overthrown in the person of Augustulus. Nothing now impeded the growth of *the little horn*, except *the three Gothic kingdoms* which were destined to be plucked up by the roots before it. During their eradication it gradually increased; and, before it had attained the summit of its temporal power, *the saints* were delivered into its hand, and it became *a mighty spiritual persecuting empire*. Then was *the man of sin* revealed; *that son of perdition*, whose tyrannical reign and final destruction is described at large under *the three last trumpets*.

As I have materially varied from Bp. Newton in the preceding interpretation of *the first four trumpets*, it is a mark of respect only due to so excellent a commentator to state the grounds of my differing from him. According to his Lordship's exposition, " at the sounding of *the first trumpet*, Alaric and his Goths invade the Roman empire, twice besiege Rome, and set fire to it in several places. At the sounding of *the second trumpet*, Attila and his Huns waste the Roman provinces, and compel the Eastern emperor Theodosius the second, and the Western emperor Valentinian the third, to submit to shameful terms. At the sounding of *the third trumpet*,

c 4

" Genseric



\* Genseric and his Vandals arrive from Africa, “ spoil and plunder Rome, and set sail again with “ immense wealth and innumerable captives. At “ the sounding of *the fourth trumpet*, Odoacer “ and the Heruli put an end to the very name of “ *the Western empire* \*.”

All the subsequent errors of this interpretation may be traced up to an erroneous curtailment of the effects produced by *the first trumpet*. *The northern hail storm*, according to the most natural explanation which can be given of it, must evidently mean *all* the invasions of *the Roman empire* by way of Germany, Scythia, and the North; whether conducted by Alaric, Radagaisus, or Attila; whether executed by the Goths, the Vandals, the Suevi, the Alans, or the Huns. If once we attempt to separate these kindred expeditions from each other, we shall be obliged to divide them, not merely between *two trumpets* (as Bp. Newton has done), but among *all the seven*. Proceeding as they universally did from the same quarter of the world †, the region of *literal hail*, they must jointly be considered as constituting only *so many different showers of one great symbolical hail-storm*. I conceive Bp. Newton then to be perfectly right, in

\* Table of contents to Dissert. Vol. II.

† The Huns originally migrated from the borders of China. The Gothic tribes were likewise of Asiatic extraction. But they all equally invaded *the Roman empire* from the northern regions of Scythia, Mesia, and Germany. Hence I conceive them all to be alike intended by *the hail-storm of the first trumpet*.

supposing

supposing that *the first trumpet* relates to Alaric and his Goths; but perfectly wrong, in placing Attila and his Huns under *the second trumpet*, instead of under *the first*. Such an arrangement, in fact, proves itself to be erroneous; for it has led the Bishop to a complete violation of the principles of symbolical language in his remarks both upon *the second, the third, and the fourth, trumpet*. He interprets for instance *the burning mountain* to mean *Attila*; *the falling star*, to mean *Genseric*; and *the eclipse of the sun, moon, and stars*, to mean *the extinction* of the imperial dignity in the person of Augustulus, and *the eclipse* of the senate and consuls under the government of the Gothic sovereigns of Italy. The symbol however of *a mountain set on fire, torn violently from its base, and hurled into the sea*, must surely mean, agreeably to the parallel passage in Jeremiah \*, not *a victorious prince*, but *a subverted empire*. So again: the symbol of *a fallen star* denotes either *a king hurled from the summit of his power*, or *an apostate pastor*: hence it is plainly impossible, that *the fallen star of the third trumpet* should be *Genseric*; for he was not *a minister of the Gospel*, and he was *a triumphant* instead of being *a vanquished sovereign*. Lastly, *an eclipse of the sun, moon, and stars*, cannot be fairly interpreted to mean *an extinction* of the sun, and only *an eclipse* of the other luminaries: yet does the scheme of Bp. Newton, by leading him to

\* Jerem. li. 25.

view the *Western Empire* as something altogether distinct from the *Eastern Empire*, instead of considering the *fourth trumpet* as affecting the *whole Empire in general* by producing the downfall of its *Western half*, constrain him to adopt this incongruous explanation of its imagery\*.

On these grounds, I have ventured to bring forward a different interpretation; which at once harmonizes with the symbolical language of prophecy, and which shews how a way was prepared for the developement of the *great Apostasy*.

\* Whatever objections are here made to the scheme of Bp. Newton apply with equal force to that of Mr. Whitaker, who has throughout followed the Bishop, enlarging only very considerably upon the brief remarks of his predecessor. I am indebted to him for some useful hints in the elucidation of the *hail-storm of the North*.

## CHAPTER VIII.

*Of the three last apocalyptic trumpets, or, as they are peculiarly styled, the three woe-trumpets.*

---

**HE** that letted being now removed, the prophet commences the history of the great *Apostasy*, which he details under *the three last trumpets*, usually denominated *the three woe-trumpets*. He begins with an account of *the Eastern branch of the Apostasy* under *the two first woe-trumpets*. He next proceeds to the parallel history of *the Western branch of the Apostasy*, which he gives at large under *the two first woe-trumpets*, and more briefly under *the third*: and, in order that his narrative may be unbroken, and that all confusion may be prevented, he throws the whole history of *the western Apostasy*, under *all the three trumpets*, and during *the entire period of 1260 years*, into a little book, or codicil to the larger book of the Apocalypse. And he finally details at large the operation of *the last woe-trumpet*, which contains within itself *the seven vials*, both in *the East* and in *the West*.

Concerning *the three woe-trumpets* themselves it may briefly be observed in general: that *the first*

*first describes the rise of the two-fold Apostasy; the second represents it in the zenith of its power, till the primary and only partial manifestation of Antichrist\* ; and the third exhibits its downfall, displaying at the same time the multiplied horrors of the harvest and vintage of the Lord, or the uncontrouled reign of the atheistical king and his subsequent destruction along with all the other enemies of God.*

\* *The French revolution in the year 1789.* It professed to establish a limited monarchy, respecting at once the prerogatives of a lawful prince, and the liberties of the people. This only partial revelation of *Antichrist* deceived numbers, and led them to form the romantic idea, that France was become (to use the detestable cant of the day) a *regenerated* kingdom. Four years however were not suffered to elapse from the commencement of the revolution, ere the streets of Paris and the provincial towns streamed with the blood of innumerable victims, ere the sovereign himself was brought to the scaffold, ere religion was abolished and a sort of jumble of atheism and idolatry was established in its stead. In *the first year of Gallic liberty*, *Antichrist* was partially revealed: in *the fourth year of liberty*, and *the first year of equality* (Aug. 12, 1792), he threw off his mask of toleration, candour, and universal philanthropy; and stood openly revealed in all his native deformity. His lamb-like pretensions to reason, moderation, and humanity, vanished as the fleeting clouds of the morning: and the astonished world suddenly beheld the existence of an “ execrable power, which “ alone has steeled the hearts of its votaries against every feeling of nature; has dared to sanction treason, parricide, lust, “ and massacre; and to infuse into the breasts of its subject “ multitudes a new passion, which has sunk them beneath the “ level of the brute creation; a passion for the sight of their “ fellow-creatures in the agonies of death, and a *literal* thirst “ for human blood.” *Hist. the Inter. Vol. II. P. 215, 216.* ..

CHAP.

## CHAPTER IX.

*Concerning the effects of the two first woe-trumpets  
in the east.*

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THE effects of *the two first woe-trumpets* in the East have been so fully and satisfactorily discussed by the, excellent Bp. Newton, that I shall do nothing more than abridge his remarks, with the exception of noticing a single error into which I conceive his Lordship to have fallen.

At the sounding of *the fifth trumpet*, (*the first of the three woe-trumpets*) a star which had fallen \* from *heaven* to *earth*, opened the bottomless pit and let out a vast swarm of *locusts* with *their leader Apollyon* at their head. The commission of these *locusts* was, not to hurt the grass of the earth, nor any green thing, nor any tree: but only those men, who had not the seal of God in their foreheads: and, in point of time it was limited to *five prophetic months*, or 150 *natural years*. As for *the locusts* themselves, they were like horses prepared unto battle: their crowns were of gold: their faces were as the faces of men; they had hair

\* Such is the proper translation of *πρωτοστα*, as Mr. Whitaker rightly observes. Comment. P. 116.

as the hair of women; their teeth were as the teeth of lions; their breastplates were like breastplates of iron; ~~they had the~~ tails of scorpions, armed with deadly stings; and the sound of their wings was as the sound of chariots of many horses running to battle \*.

Bp. Newton supposes *the fallen star* to be *the impostor Mohammed*; and yet afterwards represents *the locust sovereign Apollyon* as being *Mohammed* likewise. To say nothing of so plain a repetition, the prophet evidently describes *the star* and *the king* as being two entirely different persons. *The fallen star* opens the door of the bottomless pit, and lets out *Apollyon* with his *locusts*: consequently *Apollyon* was confined in the pit, till he was let out by *the star*: therefore *Apollyon* and *the star* cannot both be *Mohammed*. Moreover, independent of this circumstance, *the Arabian impostor* can with no more propriety be symbolized by *a fallen star*, than *the Vandalic monarch Genseric*. Mohammed never was *a star* in the sense of *a Christian pastor*; and, when he afterwards became *a sovereign*, so far from *falling* from his high estate, he was uniformly *successful* in all his enterprises. We must look out therefore for some other character, to whom the hieroglyphic of *a fallen star* is more applicable.

I conceive then, that *the fallen star of the first woe-trumpet* is no other than *the apostate Nestorian*

\* Rev. ix. 1—11.

monk *Sergius* or *Baheira*; who assisted *Mohammed* in the forging of his imposture, and who infused into it all the antitrinitarian venom of his own sect. The Mussulmans assert, that he first noticed their prophet while yet a boy: when he observed a luminous cloud around his head, which preserved him from the too intense rays of the sun; perceived the dry trees, upon which he sat, instantly to put forth branches clothed with verdant foliage, to serve him for a shade; and discovered the seal of prophecy, impressed between his shoulders\*. But, according to Dr. Prideaux, "the truth of the matter is, Mohammed did not  
 "fall acquainted with him till a long while after,  
 "when he was projecting his wicked design in his  
 "head; in order to the better forming of which,  
 "being very desirous to acquaint himself with  
 "the Jewish and Christian religions, he was very  
 "inquisitive in examining into them, as he met  
 "with those who could inform him. And in one  
 "of his journeys into Syria, either at Bostra as  
 "some say, or at Jerusalem as others, lighting on  
 "this *Baheira*, and receiving great satisfaction  
 "from him in many of those points which he de-  
 "sired to be informed in, he did thereon contract  
 "a particular friendship with him. And therefore,  
 "not long after, the monk, for some great crime  
 "being excommunicated and expelled his mo-  
 "nastery, fled to Mecca to him; and, being there

\* Modern Univ. Hist. Vol. 1. P. 26.

" enter-



“ entertained in his house, became his assistant  
 “ in the framing of that imposture which he afterwards vented, and continued with him ever  
 “ after: till at length the impostor, having no  
 “ further occasion for him, to secure the secret,  
 “ put him to death\*.”

In *the year* 606, Mohammed committed the first overt act of his imposture by retiring to the cave of Hera: consequently then it was, that *the fallen star* Sergius opened the door of the bottomless pit. *The locusts* however and *their leader* did not immediately issue forth, or publicly disclose themselves: their open manifestation was to be preceded by *the smoke* and *fumes* of the false religion which they were about to propagate. Accordingly Mohammed emerged from his solitary retreat † about *the year* 609; and began to excite that

\* See Prideaux's Life of Mohammed P. 47.

† Mr. Whitaker's conjecture, that *the bottomless pit*, or *the cave of the abyss*, (which no doubt is the literal translation of the original expression) alludes to *the cave of Hera*, (caves being often considered by pagan superstition “as the seats of “ oracles and sources of inspiration,”) has the merit of possessing much ingenuity; but I am not perfectly satisfied how far it may be deemed solid. *In the first place*, it does not appear that we are warranted in taking *symbolical language* in a *literal sense*, unless it be *avowedly descriptive*; as, for instance, when the Euphratèan army is said to consist of *horsemen*, and to seem as if *vomiting fire, and brimstone, and smoke*: and, *in the second place*, Mohammed *literally* issued from the cave of Hera about *the year* 609, which will not agree with that part of the prophecy, which speaks of *the locusts tormenting men five months*. Whitaker's Comment. P. 123.

*smoke,*

*smoke*, which soon darkened all *the eastern heaven*. "Three years he *silently employed* in the conversion of fourteen proselytes, the first-fruits of his mission\*. But, in *the fourth year*," or *the year 612*, "he *assumed the prophetic office*, and resolved to impart to his family the light of *divine truth*†." In *this year 612*, then *Mohammed and his disciples*, or *Apollyon and his locusts*, may be considered as *issuing from the bottomless pit*, which *the fallen star Sergius* had been the main instrument of opening. Consequently *the five prophetic months*, during which the locusts were allowed to torment mankind, expired in *the year 762*; when the caliph Almansor built Bagdad as the future seat of his empire, and called it *the city of peace*. At this period, the Saracens ceased from their locust devastations, and became a settled people. Henceforth they no longer made such rapid conquests as they had formerly done; but only engaged in ordinary wars like other nations. *The five months*, or *150 years*, being now expired, *Mohammedism* was firmly established; although the power of its *particular votaries* the Saracens began to decline, in order to make room for its

\* Dr. Prideaux makes the impostor emerge from his cave in *the year 608*, and spend *four years* in the private exercise of his assumed function. This arrangement however, no less than that of Mr. Gibbon, equally brings us to *the year 612*. Life of Mohammed P. 15.

† Hist. of Decline and Fall Vol. ix. P. 284.

*new proselytes, described under the next trumpet\*.*

*A command was given to Apollyon, and his symbolical locusts, that they should not hurt the grass of the earth, nor any green thing, nor any tree—Accordingly it was the special injunction of Abubeker to the Saracens, that they should destroy no palm trees, nor burn any fields of corn; that they should cut down no fruit trees, nor injure any cattle except such as they killed to eat.*

*The commission of the locusts extended only to hurt those men who had not the seal of God in their foreheads; and, though they were permitted to hurt them, their warrant gave them no authority to kill them—Now it appears from history, that in the countries invaded by the Saracens a very great defection from primitive Christianity had taken place; for, before they began their ravages, the transgressors (to use the language of Daniel) were come to the full, the will-worship of saints and martyrs had extended itself far and wide, and*

\* I cannot assent to Sir Isaac Newton's supposition, that the prophet's repetition of *the five months*, in two different verses, implies *ten months* or *300 years*. Had St. John meant to convey this idea, he would have joined *the two periods of five months each*, by a conjunction copulative, in *the same verse*; as thus: "their power was to torment men five months *and* five months." The illustrious commentator does not seem to have been aware, that, upon the same principle, we must extend the persecution of *the Church* from 1260 years to *twice 1260 years*; for the period is *twice* mentioned in the *single* prophecy of *the woman's flight into the wilderness*. Compare Rev. xii. 6. with ver. 14.

*the*

*the great Apostasy of 1260 days* had commenced. Hence we find, that, when they approached Savoy, Piedmont, and the southern provinces of France, which had been but little tainted with the general disease, and which were afterwards the seat of the Waldenses and Albigenses, they were defeated with great slaughter by Charles Martel in several engagements. They were however only allowed to *torment* the great body politic of the apostate empire; they were not permitted to *kill* it. Accordingly, they were never able to *take* Constantinople, or to *subvert* its monarchy, though they frequently attempted it; the task of giving *the fatal blow* to its declining power being reserved for their successors the Turks.

*The symbolical locusts were like horses prepared for the battle*: the strength of the Saracens consisted chiefly in their cavalry—*The locusts had on their heads as it were crowns like gold*: the Arabs have constantly worn turbans: and even boast that they wear, as their common attire, those ornaments which among other people are the peculiar badges of royalty—*The locusts had faces as the faces of men, and hair as the hair of women*: the Arabs, as Pliny testifies, wore their beards, or at least their mustachios, as men; while their hair was flowing or plaited, like that of women—*The teeth of the locusts were as the teeth of a lion*; an expression frequently used in Scripture to denote great strength\*: *the sound of their wings*

\* “ Break their teeth, O God, in their mouth: break out  
“ the great teeth of the young lions, O Lord.” Psalm lviii. 6.

*was as the sound of chariots of many horses running to battle*; to represent at once the rapid conquests of the Saracens, and their proverbial skill in horsemanship: *and they had stings in their tails like scorpions*; to signify that they should carry along with them, wherever they flew, a loathsome and deadly superstition\*.

At the conclusion of the prophecy respecting *the Saracenic locusts*, it is added, "One woe is past." Now, since we had already been informed, that their power of doing mischief was limited to *five months*, or *150 years*; it is evident, that *the first woe-trumpet* ceased to sound at the end of *the 150 years*, or in *the year of our Lord 762*. It further appears, that a considerable period of time was to elapse between the end of *the first woe-trumpet*, and the beginning of *the second*: for the prophet here simply intimates, that "there come two more *woes hereafter*;" whereas, at *the conclusion of the second woe*, he asserts, "behold the third woe cometh quickly†."

At the sounding of *the sixth angel*, a command was given him to loose *the four angels* which are bound in *the great river Euphrates*, ready prepared to slay *the third part of men for an hour, and a day, and a month, and a year*. Thus liberated from their confinement, *the four angels*

\* Bp. Newton's Dissert. Vol. II. P. 208—217.

† We shall find in the sequel that this has been exactly the case.

issued forth at the head of two hundred thousand thousand horsemen. The warriors themselves appeared to the prophet to wear breast-plates of fire, and hyacinth, and brimstone; and from the lion-like heads of their horses seemed to proceed fire, and smoke, and brimstone. By these destructive flashes *a third part of men* were killed. *The horses of the Euphratèan cavalry*, like *the Saracenic locusts*, had power no less in their tails than in their mouths: for "their tails were like serpents, " and had heads, and with them they do hurt." Notwithstanding the death of *the third part of men*, the prophet informs us, that those, who had escaped *these two successive plagues*, still hardened their hearts, and repented not of their idolatry, their sorcery, and their fornication\*.

*The four angels* are *the four sultanies of the Turks*; the capitals of which were *Bagdad*†, *Damascus*, *Aleppo*, and *Iconium*‡. These were long restrained from extending their conquests beyond the territories immediately adjoining to the

\* Rev. ix. 13—21.

† Late the proud seat of Saracenic domination.

‡ The number *four* twice occurs in the early history of the Turks, no less than in the precise number of their *Sultanies*. *Soliman Shah* was drowned in attempting to cross the Euphrates with his *three sons*; and was succeeded by his youngest son *Ortogrul*, who had likewise *three sons*. I think however, that *the four Sultanies* are peculiarly meant; for prophecy usually speaks of *states*, rather than of *individuals*. But, in whatever manner the prediction of *the four Euphratèan angels* be understood, it is accurately accomplished in fortunes of *the Turkish empire*.

D 3

river

river Euphrates, by the instrumentality, in the course of God's providence, of the crusades. But, when the Christians abandoned Syria and Egypt at the latter end of *the thirteenth century*, then *the four angels* on the river Euphrates were loosed. Ortogrul, dying in *the year 1288*, was succeeded by his son Othman; who, in *the year 1299*, founded *a new empire* composed of the remains of *the four Turkish sultanies*.

Under *the fifth trumpet*, we have seen the men, who had not the seal of God in their foreheads, *tormented but not killed*. We now find, under *the sixth trumpet*, that *the third part of men*, or *the Roman empire* then represented by *the Constantinopolitan monarchy*, is to be *slain*, and not merely *tormented by the Euphratèan horsemen* \*.

The space of time, allotted for the entire completion of this great enterprize, is *an hour, and a*

\* I have already stated, on what grounds *the Roman Empire* is represented as *a third part of the symbolical universe*. It may not be improper here to observe, that *the death of a beast* and *the death of a community* do not mean the same thing. *The death of a beast* denotes *the extinction of those idolatrous principles which cause a pagan empire to be symbolized by a beast*: whereas *the death of a community* denotes *its subversion*. Hence we do not find it said, that *the Roman beast* was slain by *the Euphratèan horsemen*, because such phraseology would not have conveyed the intended meaning of the prophet; but that *the third part of men*, or *the body politic of what remained of the original Empire*, was slain. Accordingly, in perfect agreement with this distinction, *the Roman beast* still continued to exist, and will exist to the very end of *the 1260 years*, notwithstanding *the political death of the third part of men*.

*day,*

*day, and a month, and a year; or 391 natural years and 15 days.* The accurate accomplishment of this numerical prophecy is singularly remarkable. The Turks, under Ortogrul, gained their first victory over the Greek empire in *the year 1281*, by the conquest of Cutahi: in *the year 1357*, they crossed over into Europe: in *the year 1453*, they took Constantinople; and the remaining provinces of the empire soon followed the fate of the capital: in *the year 1669*, they made themselves masters of Crete: and in *the year 1672*, they wrested Cameniec, their last conquest, from the Poles. If now we compute *391 years* from *the year 1281*, they will exactly bring us down to *the year 1672*. Upon this wonderful coincidence, Bp. Newton further remarks, “if more accurate  
 “and authentic histories of the Ottomans were  
 “brought to light, and we knew *the very day*  
 “wherein Cutahi was taken as certainly as we  
 “know that wherein Cameniec was taken, the like  
 “exactness might also be found in *the fifteen*  
 “*days.*” Since the time of their last conquest, the Turks have had various wars with the European powers, and with various success; but they have never made any fresh territorial acquisition, and now in all human probability never will.

*The cavalry of the Euphratèan warriors is described as consisting of myriads upon myriads: and they are represented as wearing breast-plates of fire, of hyacinth, and of brimstone; or, in other words, red, blue, and yellow.* The Turks



brought immense armies into the field, composed chiefly of horse; and, from the first time of their appearance, have been peculiarly attached to the colours of blue, yellow, and scarlet—*The heads of their horses were as the heads of lions, to denote their great strength and fierceness: out of their mouths seemed to issue fire, and smoke, and brimstone: and by this semblance of lightning, the prophet observed, that the third part of men were killed.* This is a manifest allusion to artillery and gunpowder, which were invented under the sixth trumpet; and were the main engines used by the Turks, in subverting the Greek empire—*The horses moreover had power to do hurt by their tails, as well as by their mouths, their tails being like unto serpents, and having heads.* The Turks, like the Saracens, were not merely secular conquerors, but were animated with all the wild fanaticism of a false religion. They profess and propagate the same imposture; they injure no less by their doctrines, than by their conquests; and, wherever they establish their dominion, the Koran triumphs over the Gospel.

*Yet, notwithstanding the signal overthrow of the Constantinopolitan monarchy, the rest of men, who were not killed by these plagues, repented not of their idolatrous worship of mediatory saints and angels, nor of their spiritual sorceries and fornication—Accordingly we find, that in the papal church idolatry was at its height during the sounding of the sixth trumpet: in the same manner as*  
*Moham-*

*Mohammedism* attained to the zenith of its glory by the subversion of *the Greek empire*. Previous to this period, *the Greek church* had struggled successfully with *the Roman church* for independence and equality: but the downfall of Constantinople effectually humbled both the ecclesiastical rival of *Popery*, and the temporal antagonist of *Mohammedism*. In the days of the Saracens, *the Arabian imposture* triumphed over the proud monarchy of Persia; but was only able to torment the declining remains of the once formidable empire of Rome. In the days of the Turks, it beheld the city of Constantine prostrate at its feet, as well as the capital of Chosroes. Still however did *the church of Rome* continue her triumphs over sense, humanity, and religion. Unawed by the signal punishment of her sister of Constantinople, she resolutely set her face against *the reformation* which commenced under *this trumpet*, and persecuted those who protested against her superstition and appealed to Scripture: *a more tremendous power* therefore, than either *the Saracens* or *the Turks*, will be summoned against her by the blast of *the third woe*; which nevertheless will afterwards perish, united with her.

It is observable, that *the precise duration* of the *second woe-trumpet* is not marked by St. John in his prophecy of *the Euphratèan horsemen*. The Turks were prepared for the slaughter of *the third part of men, an hour, and a day, and a month, and a year*; or 391 natural years and 15 days: consequently

quently *the second woe-trumpet began to sound at the commencement of those 391 years, or in the year of our Lord 1281; but it does not terminate till the great earthquake in the West has taken place, and till a tenth part of the Roman city has fallen* \*. Then we are informed, that “the second woe is past, and, behold, the third woe cometh quickly.”

\* Rev. ~~xv~~ 13.

CHAP.

## CHAPTER X.

*Contents of the little book—History of the Western  
Apostasy under the three woe-trumpets.*

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ST. JOHN, having shewn the effects of *the two first woe-trumpets in the East*, next passes to the collateral and contemporary history of *the West*: for *the same woe-trumpet*, which called into action *the Mokammedan Apostasy*, produced likewise the developement of *the papal Apostasy*; both these *two little horns* commencing their joint reign of 1260 *prophetic days* in the self-same year.

In order to avoid needless confusion, the Apostle throws the *whole* history of *Popery*, during *the whole 1260 days*, and under *all the three woe-trumpets*\*, into a sort of episode to his *general series*

\* Bp. Newton is certainly much mistaken in saying, that *the little book* "properly cometh under *the sixth trumpet*." *The little book* itself repeatedly declares, that it comprehends *all the 1260 years*: but *the 1260 years* extend through the *whole period* of the *three woe-trumpets*: whence it is manifest, that *the little book* must include, not only *the sixth trumpet*, but *the fifth and seventh* also. This is sufficiently evident both from the date of *the fifth trumpet*, and from the termination of *the seventh*: for *the fifth trumpet* begins to sound at the very commencement of *the 1260 years*,

series of prophecies; which he terms *a little book*, or *codicil*, to his *greater book of the Apocalypse*. This *little book* comprehends the *eleventh, twelfth, thirteenth, and fourteenth chapters* of the *Revelation*: and, in point of chronology, all these chapters run parallel to each other, relating severally, though with some variety of circumstances, to the same period and the same events; so as to form jointly *a complete history of the western Apostasy, and of all the principal actors in it*.

1. *The first chapter of the little book* \* gives an account of *the treading of the holy city under foot during forty two months*; of *the desolate prophesying of the witnesses during the same period of 1260 days*; of *the victory of the beast of the bottomless pit over them during three days and an half*; of *their triumphant ascent into the symbolical heaven*; and of *the earthquake which was to overthrow the tenth part of the city, and to be the last event under the second woe*: and it finally announces *the sounding of the seventh trumpet*,

*years, namely when the bottomless pit was opened in the year 606 by the fallen star Sergius*; and *the seventh trumpet* brings us down, through the different stages of *its seven vials*, to the end of the 1260 years. Since then *the little book* comprehends the whole of the 1260 years, it must necessarily commence with the sounding of *the fifth trumpet*, and must likewise include *the seventh trumpet*. Accordingly we find, that *the seventh angel* is represented as actually sounding in *the little book*; (Rev. xi. 15.) though a more particular account of the effects of his blast is reserved for a distinct prophecy in *the large book*. Rev. xv.—xix.

\* Rev. xi.

which

which brings us down to *the end of the 1260 days*; but announces it without descending minutely to *particularise* its effects\*. *In this chapter*, (it is to be observed) *the beast of the bottomless pit* is *barely mentioned*: and no intimation whatsoever is given, either *what this beast is*, by whose *instigation* he acts, or *whose minister he is*; the prophet reserving *these particulars* for his *two succeeding chapters*.

2. *The second chapter of the little book* † lets us into the whole mystery of iniquity, so far as its *original mover* is concerned. We there learn, that *the 1260 years persecution* of the true Church of Christ is the contrivance of *that old serpent, the devil*; who is represented under the image of a *dragon with seven heads and ten horns*, in order to shew us by the instrumentality of *what minister* he was about to slay *the witnesses*, and to drive *the woman* into the wilderness.

3. *The third chapter of the little book* ‡, passes from the master to the servant; and shews us who is *that minister* of the dragon, *that beast of the bottomless pit*, which had already been represented as the murderer of *the two witnesses*. It describes him as having *seven heads and ten horns*; the very heads and horns, which *the dragon* induces him

\* Its effects are afterwards detailed very circumstantially under *the seven vials*; and in the chapters subsequent to that which relates to *the pouring out of the vials*.

† Rev. xii.

‡ Rev. xiii.

to use against *the woman*, mentioned in *the preceding chapter*.

*The third chapter* further teaches us, by whose instigation as a second cause, *the minister of the dragon*, or *the beast of the bottomless pit*, is induced to take up arms against *the woman* and *the two witnesses*. His instigator is another beast, quite distinct from himself, though very intimately connected with him: a beast, which comes up out of *the earth*, or *Roman empire*; which has two horns like a lamb; which speaks as a dragon; and which exerciseth all the power of *the first beast* before him, not in a hostile but in a friendly manner, for he causeth *the whole earth* to worship his colleague and supporter *the first beast*.

4. *The fourth chapter of the little book\** describes the state of *the true Church* during the prevalence of *the western Apostasy*; predicts *the Reformation*; and divides some of the most prominent events of *the seventh trumpet*, which are detailed at large hereafter under *the seven vials*, into two grand classes, *the harvest* and *the vintage* of God's wrath, teaching us that *the winepress* shall be trodden in a certain country the space of which extends 1600 furlongs.

We learn then from *the four chapters of the little book*, both *what the beast of the bottomless pit is*, namely a certain beast with seven heads and ten horns; *by whose instigation he acts*,

\* Rev. xiv.

namely

namely by that of a second beast with two horns; and *whose minister and tool he is*, namely that of the great red dragon. We moreover learn, that, *making himself a tool of the dragon, and acting by the instigation of the second beast, the seven-headed and ten-horned beast of the sea and the bottomless pit* (for *the beast of the sea and the beast of the bottomless pit are one and the same power\**, the sea describing his *natural* and the bottomless pit his *spiritual* origin) should wage a war of 1260 years against *the woman and the two witnesses* who have the name of God written in their foreheads; but that nevertheless *the Apostasy* should receive a great check by the preaching of the Gospel†, and afterwards should be totally overthrown in the time of God's vintage‡.

The way being thus cleared by this general statement, I shall proceed to consider the contents of *the little book* at large in five different sections, according as it naturally divides itself. 1. The prophesying of the witnesses; 2. The war of the dragon with the woman; 3. The ten-horned beast of the sea; 4. The two-horned beast of the earth; 5. The collateral history of the true Church, and *the harvest and vintage* of God's wrath.

\* Compare Rev. xiii. 1. with Rev. xvii. 3, 8.

† Rev. xiv. 6.

‡ Rev. xiv. 18, 19, 20.



## SECTION I.

*Concerning the prophesying of the two witnesses.*

In the present section I shall attempt to explain *the first chapter of the little book*, which contains the history of the persecution of *the two witnesses by the beast of the bottomless pit*.

“ And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court, which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.”

This prophecy commences with *the year 606*, the first year of *the great Apostasy*, and synchronizes with the sounding of *the first woe-trumpet in the East*. *The temple, the altar, and they that worship therein*, are those few Christians, who in the midst of a crooked and perverse generation stood fast in the faith of Jesus Christ: and *the court without the temple* symbolizes those, who retained indeed the name of Christians, but had grossly apostatized from the truth. *The holy city*, which is given to them to tread under foot and pollute with superstitious abominations during the period of *forty two prophetic months*, a period equivalent to the 1260 years of the *Apostasy*, is  
the

*the visible Church of Christ* \*. St. John therefore is ordered to *measure*, or *take an account of*, the faithful servants of God, who never ceased, in a greater or less number, to exist throughout the whole duration of *the Apostasy*: while he is commanded to *leave out*, and *not to measure*, the *outer court*, as containing only *those nominal Christians*, who in practice were Gentiles, and who were unworthy the notice of a Being of infinite purity †.

“ And

\* *The holy city* here mentioned cannot mean *the literal Jerusalem*, because the treading of it under foot is to continue only 1260 years, and during the reign of *the Papal horn*; whereas the treading under foot of *the literal Jerusalem* has already continued upwards of 1700 years, and commenced long before the reign of *the Papal horn*. The prophecy therefore of our Lord in Luke xxi. 24. which relates to *the literal Jerusalem*, cannot have any connection with the prophecy of St. John in Rev. xi. 2, which relates to the period of *the 1260 years*. See the preceding 2d Chapter of this Work.

† *Measuring the servants of God* is equivalent to *sealing them*. (See Rev. vii. 3.) Hence the commission of *the Saracenic locusts* extended only to those, who had not *the seal of God* in their foreheads; they were not able to approach to Piedmont and Savoy, the country of those *that were sealed*. *The unmeasured tenants* of the outer court, and *the unsealed men* throughout the Roman empire, are alike *the votaries of the Apostasy*: while *they that were measured*, and *they that were sealed*, are *the saints who refused to be partakers of its abominations*. Mr. Mede is perfectly right in his idea of *the outer court*; but I cannot think with him that *the inner court* means *the primitive Church* previous to the revelation of *the man of sin*, because the whole allegory is included within *the 1260 years*, and consequently *those symbolized by the inner court* and *those symbolized by the outer court* must necessarily be contemporary. *They of the outer court* indeed are

“ And I will give power unto my two witnesses,  
 “ and they shall prophecy a thousand two hundred  
 “ and three score days clothed in sackcloth. These  
 “ are the two olive trees, and the two candle-  
 “ sticks, standing before the God of the earth.  
 “ And, if any man will hurt them, fire proceedeth  
 “ out of their mouth, and devoureth their enemies :  
 “ and, if any man will hurt them, he must in this  
 “ manner be killed. These have power to shut  
 “ heaven, that it rain not in the days of their  
 “ prophecy : and have power over waters to turn  
 “ them to blood, and to smite the earth with all  
 “ plagues, as often as they will.”

It is evident, that *these two prophets* are to be  
 contemporary with *the great Apostasy*, because  
 they are to continue throughout its whole duration  
 of 1260 *years*\* ; and it is equally evident, that they  
 are to be hostile to it, because they are represented

the very men who persecute *the witnesses of the inner court*. (See  
 Mede's Works Vol. II. P. 729.) *The sealing of the servants of*  
*God* takes place under *the sixth seal* and during the reign of  
 Constantine, because *the Apostasy*, considered *individually*, com-  
 menced about that time. It separated the wheat from the tares,  
 and was preparatory to the subsequent grand division of *the*  
*witnesses from the gentiles of the outer court*. A new race of  
*gentiles* began to insinuate themselves into *the holy city* at the  
 time when *the servants of God* were sealed, or when *the Apostasy*  
 commenced *individually* : but *the outer court* was not formally  
 given unto them by the secular power, till *the saints* were given  
 into the hand of *the little papal horn* in the year 606, and till *the*  
*Apostasy* became dominant.

\* I speak of *the Apostasy* in its dominant state.

as prophesying in sackcloth, and as being the peculiar objects of *the beast's* fury. They are moreover not to exist at *this* time, or at *that* time, but from *the very beginning* to *the very end* of *the Apostasy*: consequently it is manifest, that they cannot be *any two mere individuals*. The question then is, *what* they are? Mr. Galloway endeavours to prove them to be *the Old and New Testament* \*: In this conjecture he follows Brightman, Colter, More, and Napier †: but he is nevertheless certainly mistaken: for such an opinion runs directly counter to a very wholesome rule, which every commentator upon hieroglyphical prophecy ought particularly to attend to: *Having once established the definite meaning of a symbol, never afterwards think yourself at liberty to depart from that meaning* ‡: The *two prophets* are expressly said by St. John to be *the two olive trees*, and *the two candlesticks*, standing before the God of the earth. But both *an olive tree*, and *a candlestick*, are equally symbols of *a church* §. Consequently *the two prophets* must be *two churches*; and therefore cannot be *the two*

\* Brief Comment. P. 45 et infra. Mr. Burton fancies the *two witnesses* to be Daniel and St. John; but, as he does not even attempt to shew in what particulars they answer to the character of *the witnesses*, he leaves no room for a regular confutation. Essay on the numbers of Daniel and St. John P. 241, 242, 246.

† See Pol. Synop. in loc.

‡ See the beginning of *the Preface to this Work*.

§ See the preceding chapter upon symbols.

*Testaments.* Bp. Newton thinks, that *no two particular men*, or *particular churches*, are meant by them: but only that there should be *a few faithful servants of God* in every age, who should protest against the superstitious corruptions of their times. His Lordship is perfectly right in *the spirit*, though not quite accurate in *the letter*, of his interpretation. There is so much precision in all the numbers both of Daniel and St. John, that we ought to be *very* jealous of breaking down the barrier of their *literal* acceptance \*. Scripture will ever be found the most satisfactory expositor of Scripture: and such I apprehend to be the case in the present instance. Throughout the whole Apocalypse the idea of *the two-fold Church* of Christ is accurately preserved: *the Church before the advent of our Lord*, and *the Church after his advent*; *the Church founded upon the Prophets*, and *the Church founded upon the Apostles*; Jesus Christ himself being equally the corner stone of *both*. Accordingly we find, in the very beginning of the Revelation, mention made of *twenty four elders*, who are represented as being in *heaven*, the symbol of *the universal Church*. *Twelve of these*, in allusion to *the twelve Jewish patriarchs*, are representatives of *the pre-Christian Church*: and *the other*

\* It was wisely observed by Abp. Secker, that "it doth not appear that any of the numbers in Daniel mean uncertainty." His Grace might with equal propriety have extended his remark to St. John, with a very few exceptions which explain themselves. See Rev. vii. 4. and Rev. xxi. 16, 17:

*twelve,*

*twelve*, in allusion to *the twelve Apostles*, are representatives of *the post-Christian Church*. Whence *the mystical number of God's chosen* is said to be 144,000; or *twelve* multiplied into *twelve*, and afterwards again multiplied into *a thousand*, to shew that the pious constitute an exceeding great multitude. Whence also *the symbolical city of the Lamb*, or *the universal Church triumphant*, is described as *a perfect cube of 12,000 furlongs*; having *twelve gates* upon which are written the names of *the twelve tribes of Israel*, and *twelve foundations* in which are the names of *the twelve Apostles* of the Lamb. And whence lastly the faithful are represented as singing the song not only of *the Lamb*, but likewise of *Moses the servant of God*. Now, when we recollect, that the prophet begins the chapter, wherein he treats of *the two witnesses*, with an account of his measuring *the spiritual temple*: when we further consider, that St. John's imagery of *the two candlesticks*, and *the two olive trees*, is evidently taken from Zechariah's vision of *the second temple*\*; and that he himself describes *the twenty four elders* as being in *the figurative heaven*, or *the Church general*, in the same manner as *the candlesticks* and *the olive trees* were placed in *the temple*, which is another symbol of *the spiritual Church general* as contradistinguished from *the outer court* of mere nominal Christians; when the whole of this is duly weighed, and when

\* Zech. iv. 2, 3, 9, 11—14.

the undoubted fact that St. John borrows this set of hieroglyphics from *the Jewish temple and its furniture* is taken into the account: I think we cannot but come to the conclusion, that *the twenty four elders, the twelve gates, and the twelve foundations* of the new Jerusalem, *the two olive trees, the two candlesticks\**, and *the two witnesses*, all equally signify *the spiritual members of the catholic Church*, considered as *one great whole*, though made up of *two component parts*. Not that any of the members of the pre-Christian Church literally prophesied during *the 1260 years of the great Apostasy*: the prophet speaks only of men of a like spirit with themselves, the mystical children of *the Church general* now for ever united under its illustrious head, those who are Israelites indeed, "Now to Abraham and his seed were the promises made. He saith not, *and unto seeds*, as of many; but as of one, *and to thy seed*, which is Christ—But, before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed—Ye are *all* the children of God by faith in Christ Jesus—There is neither Jew nor Greek, neither bond nor free,

\* It is evident, that *the two olive trees* are the same as *the two candlesticks*, and that they are not designed to symbolize *four* different particulars; because *the witnesses*, who are only *two* in number, are said to be typified not merely by *the two olive trees*, but likewise additionally by *the two candlesticks*. Whence it will follow, that *the one olive tree* is the same in point of signification as *the one candlestick*, and *the other* as *the other*.

" there

“there is neither male nor female: for ye are all  
 “one in Christ Jesus. And, if ye be Christ’s, then  
 “are ye Abraham’s seed, and heirs according to  
 “the promise\*.”

Mr. Galloway objects, that *the two witnesses* cannot be *those who protested against the corruptions of Popery during the 1260 years*, because *they were to prophesy in sackcloth*; whereas *none of the reformers ever pretended to the gift of prophecy*, but contented themselves with being merely *preachers of God’s word*. In making this unguarded objection, Mr. Galloway seems to have forgotten, that in the New Testament *prophesying* is not unfrequently used as a mere synonym of *preaching or expounding*†. *The prophesying therefore of the two witnesses* is nothing more than *their zealous avowal of the principles of the Gospel; their shutting of heaven*, so that it rain not in the days of their prophecy, *is the shutting up the tem-*

\* Gal. iii. 16, 23; 26, 28, 29.

† See the whole of 1 Corinth. xiv. upon which Mr. Cruden very justly remarks, “This term (*prophesying*) is used by St. Paul for explaining Scripture, preaching, or speaking to the Church in public.” See also 1 Corinth. xi. 4, 5—1 Thess. v. 20, (which the margin of the Bible refers to 1 Corinth. xiv.) and Rom. xii. 6. The use of the word in this sense probably originated from the frequent appeals made by the primitive teachers to the prophets who had prophesied of Christ. See Acts ii. 14—37. iii. 18. iv. 10—13, 25—28. vii. 2—54. xxiv. 14. xxvi. 6—27. and xxviii. 23. See also the grounds of our Lord’s own discourse with the two disciples at Emmaus. Luke xxiv. 25, 26, 27. and his subsequent address to the eleven and those that were with them. Ver. 44, 45, 46.



ple or spiritual Church, so that the dew of God's word and spirit should not descend upon the apostate inhabitants of the Roman earth\* ; and their power of smiting the earth with diverse plagues means, that all the various plagues, denounced in the Apocalypse, blood, slaughter, and desolation, should, in the course of God's just judgments, be the consequence of men's slighting the warning voice of his two mystical prophets. Not that it was their wish to shut up heaven, or to call down the vengeance of the Almighty upon earth ; their desire was to preach repentance and the forgiveness of sins : the fire of God's wrath would never have proceeded out of their mouth : they never would have had occasion to denounce his righteous indignation against sin ; if they of the Apostasy would have reformed themselves, instead of hurting or persecuting the two prophets. When it is said therefore, that they have power to shut heaven, to turn the waters into blood, to smite the earth with plagues, and to dart from their mouth consuming fire ; these expressions must all be understood, not in a causal, but in a consequential, sense : for the commission, given to the two figurative prophets, is, in point of its proper mode of interpretation, exactly analogous to the charge which God delivered to Isaiah : " Make the heart of this people

\* " Rain," says Sir Isaac Newton, " if not immoderate, and dew, and living water, are put for the graces and doctrines of the Spirit ; and the defect of rain, for spiritual barrenness," Observ. on Dan. and Rev. P. 19.

" fat,

“fat, and *make* their ears heavy, and *shut* ~~their~~ eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed\*.” In perfect strictness of speech, Isaiah was no more able to inflict the plague of spiritual stupidity; than *the two prophets* of the Apocalypse were, that of spiritual barrenness and natural calamities. Both the passages must be explained exactly upon the same principle: the judgments, which *these prophets* were severally impowered to inflict, were not *caused* by them as *active agents*, but were *the consequence* of *their ministry being slighted*. In this sense we are authorised by inspired authority to interpret the charge given to Isaiah †: consequently, by a parity of reasoning, we are at liberty to explain the powers, committed to *the two apocalyptic prophets*, in a similar manner ‡.

It is not unworthy of remark, that *the two prophets* are described as having only *one mouth* §. This circumstance at once shews that they are *mystical*, not *literal*, characters; and serves to demonstrate the propriety of the foregoing explanation. *The pre-Christian and the post-Christian*

\* Isaiah vi. 10. † See Matt. xiii. 15. and Acts xxviii. 27.

‡ It is very justly remarked by Bp. Newton, when commenting upon this very passage, that “in Scripture language the prophets are often said to *do* those things, which they *declare*” and *foretell*.”

§ Rev. xi. 5.

Church,

*Church*, forming jointly *the Church general*, have but *one mouth*, testifying and declaring the same simple road to salvation through the alone sacrifice of Christ. In the strictly scriptural words of the Anglican church already cited, "although the ancient patriarchs were not named *Christian men*, yet was it a Christian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jesu Christ, as we do now. This difference is between them and us, that they looked when Christ *should* come, and we be in the time when he is come\*."

"And, when they shall draw near to the close of their testimony †, the beast, that ascendeth out of

\* The same sound doctrine is set forth in the article; "The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man." Thus have *the two prophets* only *one mouth*, with which they unanimously protest against the host of mediators venerated by *them of the Apostasy*.

† Such is certainly the proper translation of the Aorist *τελισωσι*. The subjunctive mood of the first Aorist generally bears a kind of future signification: and the context amply shews, that such *must* be its meaning in the present instance. *The prophets* were to prophecy during *the whole 1260 years*, which are commensurate with *all the three woe-trumpets*. At the time of this event, they were only under *the second woe-trumpet*: (See Rev. xi. 7—12. and 14, 15.) consequently they could not *have finished* their testimony, as our translation erroneously represents them to have done; because they were to

*continue*

“ of the bottomless pit, shall make war against  
 “ them, and shall overcome them, and kill them.  
 “ And their dead bodies shall lie in the street of  
 “ the great city, which spiritually is called Sodom  
 “ and Egypt, where also our Lord was crucified.  
 “ And they of the people and kindreds and  
 “ tongues and nations shall see their dead bodies  
 “ three days and a half, and shall not suffer their  
 “ dead bodies to be put in graves. And they, that  
 “ dwell upon the earth, shall rejoice over them,  
 “ and make merry, and shall send gifts one to  
 “ another; because these two prophets tormented  
 “ them that dwelt on the earth. And after three  
 “ days and an half the spirit of life from God en-  
 “ tered into them; and they stood upon their  
 “ feet: and great fear fell upon them which saw  
 “ them. And they heard a great voice from hea-  
 “ ven, saying unto them, Come up hither. And  
 “ they ascended up to heaven in a cloud; and  
 “ their enemies beheld them.”

Prophecy, as it might be naturally expected,  
 dwells only upon great and prominent circum-  
 stances; were it otherwise constructed, the whole  
 world could not contain the volumes, which it  
 would occupy. We must consider therefore, what  
 circumstance in the history of *the two prophets*,  
 which occurred *before* the sounding of *the seventh*

*continue prophesying to the very end of the 1260 years, or of the  
 third woe-trumpet.* “ Cum finituri sint testimonium suum (sic  
 “ enim ὅταν τελευσωσι vertendum, non de præterito, cum fini-  
 “ erint.”) Mede's Works Vol. II. P. 600.

*trumpet,*

*trumpet* \*, is of a sufficiently definite nature to occasion this *very* peculiar mention of it.

Before *the prophets* can be capable of experiencing *political death*, the only death to which a *community* is liable, they must receive *political life* †. This never was the case previous to the time of *the Reformation*; therefore *the prophets* cannot have been *slain* before *the Reformation*. Many years indeed antecedent to that era, they had continued prophesying in sackcloth; many years was the sad narrative of their persecutions written within and without with lamentations, and mourning, and woe: as yet however they were not *slain*, for as yet they were incapable of a *political death*. But at *the Reformation* they first received in Germany *political life* ‡: consequently at *the Reformation*

\* See Rev. xi. 7—12, 15.

† Hence St. John predicts, in a similar manner, *the subversion of the Eastern empire*, under the image of *the third part of men* being killed by the *Euphratèan horsemen*; having previously informed us, that *the Saracenic locusts* should not be allowed to kill the men who had not the seal of God in their foreheads, but only to torment them, because *their* commission extended no further than to harrass the Roman empire. See *the preceding remarks upon these prophecies*.

‡ They were not established as a church in England till the accession of Edward the sixth in *the year 1547*; at which period their cause had already been espoused by the Elector of Saxony, and other German sovereigns. These princes associated themselves into what was called *the league of Smalcalde*, in the years 1530, 1531, 1535, and 1537; and in that city first called themselves *protestants*. Then it was that *the witnesses* received *political life*. “ *Mori ea notione dicitur qui in quocunque statu*

mation they first became liable to *political death*. To this era I have already thought myself warranted in referring *the second persecution of the men of understanding*, which Daniel describes as taking place *previous* to the revelation of *the atheistical king*; and to this era I now think myself equally warranted in looking for an accomplishment of the present prophecy.

The foe, that slays *the witnesses*, is styled *the beast of the bottomless pit*: and *this beast* will be found, upon examination, to be *the first beast* of the Apocalypse, or *the beast with seven heads and ten horns*\*. In short, as it shall be fully shewn hereafter, he is the same as Daniel's *fourth beast*, or *the Roman Empire*: and he slays *the witnesses* by the instrumentality of his *last head*†. Before

we

"constitutus, sive Politico sive Ecclesiastico, seu quovis alio, desinit esse quod fuit; unde et occidit qui tali morte quemquam afficit." (Mede's Works Vol. II. P. 601.) This excellent definition of Mr. Mede's shews the propriety of the distinction which I have made between *the death of the third part of men or the Roman community*, and *the death of the Roman beast*. Death in both cases signifies *the causing them to cease to be what they were before*. Hence *the death of a community is the causing a community to cease from existing as a community*; and *the death of a beast is the causing a beast or idolatrous empire to cease from existing as a beast or idolatrous empire*.

\* Compare Rev. xi. 7. with Rev. xiii. 1. and xvii. 7, 8.

† Or to speak more accurately *his septimo-octave head*. "The seven heads are seven kings—The beast, that was, and is not, even he is the eighth, and is of the seven." (Rev. xvii. 9, 10, 11.) Thus it appears, that St. John identifies even *the whole beast with his last head*, on account of the vast power which *this last*

we can understand therefore the import of the prediction relative to *the death of the witnesses*, which is to take place in the course of *the 1260 years*, and under *the second woe-trumpet*, we must learn *what form of Roman government* is intended by *the last head of the beast*. This matter however must be reserved for future discussion; when the whole character of *the beast* is considered at large. For the present then, in order that the thread of the prophecy relative to *the witnesses* may be preserved unbroken, I must be allowed to assume, that *this last head* is not *the Papacy*, as Mr. Mede and Bp. Newton suppose, but *the line of the Gothic Emperors of the West*; the first of whom was Charlemagne, and whose representative, at the time of *the Reformation* was Charles the fifth.

Now, upon consulting history, we shall find, that *the witnesses* first received political life in *the years* 1530, 1531, 1535, and 1537, by the formal association of the protestant German princes in the

*last head* was destined at its first rise to possess: consequently; when he asserts, that *the beast* should make war upon *the witnesses*, since the chronology of the prophecy shews that *the beast* should do this under *his last head*, and since St. John identifies *the beast* with *his last head*, it is manifest that this war was to be undertaken by *the last head of the beast*. The same remark applies to the last war of *the beast*, *the false prophet*, and *the kings of the earth*, against *the Lamb*. *The beast* here, as in the former instance, means *the last head of the beast*; and *the kings of the earth* or *Roman empire*, those sovereigns who are in communion with *the false prophet*. This subject will be fully discussed hereafter.

league

*league of Smalcalde*: and that shortly afterwards *the Roman beast under his last head*, and at the instigation of his colleague *the two-horned ecclesiastical beast*\*, began to make open war upon them with a view to crush *the Reformation* in the bud. Infinite Wisdom determined to try, "the patience and faith of the saints," by making him for a short season completely successful in his projects. On the 24th of April 1547, he totally routed the protestants in the battle of Mulburg: in consequence of which defeat their two great champions, who had given them political life, the Elector of Saxony and the Landgrave of Hesse, were compelled to submit to the Emperor on terms of absolute discretion.

*The prophets* were now politically dead; but they were not long to continue so: whence it is said, that they lay *unburied*. The place, where their *dead bodies* were thus exposed, was a *street of the great city*, "spiritually called *Sodom and Egypt*, where also our Lord was crucified." The excellent Bp. Newton, and the learned Mr. Mann of the Charter House whom he cites, needlessly perplex themselves with elaborately shewing, how *the city of Rome* may be said to be *the city where our Lord was crucified*: whence they conclude, that, whenever this prophecy is accomplished, the *dead bodies of the prophets* will lie *unburied* in some *literal street of the literal great*

\* See Rev. xiii. 11.

city;



city; "some conspicuous place within the jurisdiction of Rome," as the Bishop expresses himself. *The great city* however, *the mystic Babylon*, which throughout the Apocalypse is represented in constant and direct opposition to *the holy city*, or *the Church*, is certainly not *the city*, but *the empire of Rome*\* : whence *a street of this great city* is *a kingdom or province of the empire*, considered as a whole; and *a tenth part of the city*, as mentioned in the thirteenth verse of the present chapter, is not *a tenth part of the literal city of Rome*, but *a tenth part of the Roman empire*, and consequently is precisely equivalent to *one of the ten horns or kingdoms of the beast*. This being the case, there is no need to seek for a *spiritual* sense, in which our Lord may be said to have been crucified in *the great city* : he literally suffered within its precincts; for he was put to death in Palestine, at that time *a province of the Roman empire*†. This obvious exposition will shew the great accuracy of the prophecy now under consideration. *The two mystic prophets* were not, at the precise time alluded to by St. John, to

\* *The temporal Babylon is the temporal empire of Rome; the spiritual Babylon is the spiritual empire of the Roman pontiff.*

† *Urbs magna* 1. Sodoma; 2. Ægyptus. Hinc discimus urbem magnam ad totum bestię regnum extendi, nam Ægyptus non civitas erat, sed regnum. 3. Interfectorix Christi. Hinc constat Romanam hoc loco non intelligi. Christus autem in Romana urbe crucifixus dicitur, i. e. in ejus finibus et imperio; in Urbis platea, h. e. intra ditionem Romanam, sive in provincia ipsius. Pol. Synop. in loc.

lie

he dead and unburied throughout *the whole of the great city*; but only, as he expressly informs us, *in one particular street or region of it\**. Now, since their persecutor upon this occasion was to be *the beast under his last head, the street of the city*, where they were to lie unburied, must evidently be *that region of the empire* which should be subject to the more immediate jurisdiction of *the last head*. Accordingly in *the very year 1547*; when *the prophets were politically slain in Germany*, *the figurative street* under the special controul of *the last head†*; they first obtained *political life* in *another street of the great city*, where *the last head* had no authority, by the accession of Edward the sixth to the throne of *England*.

St. John informs us, that *their dead bodies* were to lie unburied in *this street of the city* precisely *three days and a half*; that is, *three natural years and a half*: when they should suddenly come to life again, stand firmly upon their feet, and ascend triumphantly to heaven, in spite of the machinations of their enemies.

*The two prophets*, as we have seen, were slain by *the beast* in the battle of Mulburg, on *the 24th of April 1547*. By this decisive victory the cause of *the reformation* seemed irretrievably ruined in *Germany*, the *street of the great city* where their

\* *Extra platearum*. Pol. Synop. in loc.

† It is worthy of observation, that Spain was not subject to Charles V. as *the last head*, but as *one of the ten horns*, of *the beast*.

*dead bodies lay unburied*: the mass was restored; protestantism was in a manner suppressed: and they that dwelt upon *the Roman earth*, the papists of the various tongues and nations into which *the great city* had been divided by the incursions of the Goths, rejoiced over *the two prophets* that tormented them by their troublesome admonitions; and made merry; and sent gifts one to another. But this joy was of no very long continuance. The sure word of prophecy had declared, that it should last only *three years and a half*. Accordingly the reformers again stood upon their feet at Magdeburg in the latter end of *the year 1550*\*; and in *the December* of the same year defeated the Duke of Mecklenburg, and took him prisoner. Great fear now fell upon all that saw them; but the time was not yet arrived, when they were finally to ascend into *the symbolical heaven*, in the very sight of their enemies. This was at length accomplished by the peace ratified at Passau in 1552, and confirmed at Augsburg in 1555; by which the protestants were allowed to enjoy the free exercise of their religion. Then it was, that *the two prophets ascended into heaven*, or, in other words, *became an acknowledged church*. Hitherto, although pos-

\* “ Hoc suadet oppositionis ratio, ut talis sit cædes, qualis resurrectio. Resurrectio autem hæc non est propriè dicta, qualis nulla futura est ante adventum Christi, sed analogica et politica, qua ad honorem rerumque regimen suscitabuntur. “ In stylo sacro *Vivere* subinde est *Esse*, et *Mori* est *Non esse*.” Med. et Mor. apud Pol. Synop. in loc.

sessing

seising *political life*, they only stood upon their feet on *the earth*, surrounded and assailed by their imperial and papal enemies: but now they triumphantly ascended into *heaven*, and firmly established themselves in direct opposition to their enemies who beheld them; *the first beast* and his instigator *the second beast*.

Thus it appears, that an accurate comparison of prophecy with history has shewn us both *the time when*, and *the place where*, these remarkable events were to take place. It was necessary that *the two prophets* should receive *political life* in order to be capable of *political death*. This they first did, throughout the whole Roman empire, in *Germany*. It was further necessary, in order to the exact accomplishment of the prediction, that they should be slain in *a street of the great city* peculiarly under the controul of *the last head of the beast*. *This street* is *Germany* likewise. To *Germany* therefore we must look, and to *no other street of the city*, for the completion of the prophecy. Accordingly upon looking there we have found, that, as *the prophets* first received *political life* in *Germany*, so they first experienced *political death* there: that this *political death* was inflicted upon them by the very agent pointed out by St. John, *the beast under his last head*: that *the prophets* resumed the functions of *political life* in the *autumn of 1550*, exactly *three years and a half* from the *spring of 1547* when they were slain; and now, once more standing upon their feet, routed the

Duke of Mecklenburg in *the December* immediately following: and lastly that they ascended into *the ecclesiastical heaven*, after they had stood on their feet upon *the earth*, and after great fear had fallen upon their enemies, in *the year 1552*; when, by the treaty of Passau, the emperor was compelled to allow them the free exercise of their religion, and to readmit them into the imperial chamber, from which they had been excluded ever since the victory of Mulburg.

Bp. Newton mentions, that some expositors before his time were of opinion, that the prediction relative to *the death and revival of the two prophets* was accomplished in the series of events, that have just been detailed; but I cannot find, that they assigned *any specific reason* for their conjecture, except the coincidence of *the three years and a half*. They did not take into the account those parts of the prophecy, which point out both *the time when, the place where, and the imperial head under which*, it was to receive its completion: whence the opinion was certainly no more than a guess, although a true guess—The same want of attention to *these leading and important particulars of the prediction*; and the same exclusive consideration of the allotted period of *three years and a half*, have led other expositors into other guesses, which have not been equally lucky—The prophecy in question has been applied for instance to *the council of Constance*, which sat about *three years and a half*, enacted many laws against pretended

heretics,

heretics, and condemned to the flames John Huss and Jerome of Prague. But *these two martyrs* were only *individuals*: they cannot with any propriety be termed *two candlesticks*, or *two churches*: they did not prophesy *1260 years*: they were incapable of revivification, for it is a mere evasion of the plain words of St. John to say, that they revived in their followers: consequently they cannot be *the two apocalyptic prophets*—It has also been applied to the *French massacre of the protestants on the eve of St. Bartholemew 1572*, and the treaty of Henry the third with the Huguenots concluded *May the 14th 1576*; whereby all the protestants, about *three years and a half* after the massacre, were admitted to the free and open exercise of their religion. But this exposition will in no respect accord with the prophecy, except in the coincidence of *the three years and a half*: for the protestants never did more than *preach in sackcloth* throughout *France*, not being able to obtain *political life* in that country; and, even if they had obtained *political life* there, as they did in *England*, still the war would have been made upon them, *not by the beast*, as St. John assures us should be the case, *but only by one of his ten horns or the French sovereign*—It has likewise been applied by Jurieu to the *persecution of the French protestants after the revocation of the edict of Nantz*. But this pious author's exposition is not only liable to the same objections as the preceding one, but has since shared the fate of most *human*

prophecies founded upon a *divine* prophecy. He ventured to foretell, that that should be the *last* persecution of the Church; that *the witnesses* should lie dead *three years and a half* from the year 1685, when the edict was revoked; that *the Reformation* should then be established by royal authority throughout the kingdom; and that the whole country should renounce *Poper*y, and embrace *Protestantism*. Events have precluded the necessity of any other confutation—It has lastly been applied by Bp. Lloyd and Mr. Whiston to *the persecution of the Piedmontese protestants*, which commenced at the latter end of the year 1686, and terminated in June 1690. But here again the very same objections occur: *the prophets* never had *political life* in *Piedmont*; and the persecution was carried on against them by *their sovereign the Duke of Savoy*, not by *the beast under his last head*.

Bp. Newton, like Jurieu, thinks, that *the war of the beast against the two witnesses* is to be the *last* persecution of the Church. Were this opinion well founded, it would alone completely overthrow my application of the prophecy to the history of the league of Smalcalde; because both *the revocation of the edict of Nantz*, and *the persecution of the Piedmontese*, were *posterior* to *the protestant war in Germany*. But in truth no such thing is even hinted at by St. John: indeed, if it were, he would contradict himself. He begins with informing us, that *the witnesses* should prophesy, *the whole*

*whole of the 1260 years, clothed in sackcloth. He next predicts their war with the beast. And he lastly notes the sounding of the seventh trumpet. It is plain therefore, that their war with the beast was to take place before the sounding of the seventh trumpet: yet, the seventh trumpet being the last period of the 1260 years, some of the witnesses, long after the war of their German brethren with the beast, had still to continue prophesying in sackcloth, or in a state of persecution, during the whole time that the seventh trumpet was sounding; or at least during the pouring out of its first six vials: whence it is manifest, that the war of the beast cannot be the last persecution; because, if it were, the witnesses would cease to prophesy in sackcloth, even before the sounding of the seventh trumpet, and consequently would not continue to prophesy in sackcloth during the whole space of the 1260 years. The fact is, the witnesses were to be slain and to lie exposed only in one particular street of the city, not in every street of it. In this single street the whole scene of their war with the beast is laid: there they are slain; there they revive; and there they ascend to heaven. It will follow therefore, that the establishment of protestantism in Germany, the cradle of the reformation, does not exempt other protestants from still continuing in a persecuted state during the whole of the 1260 years. The war with the beast is a particular, not a general, persecution: and the context of the whole prophecy amply shews, that it was not to be*



the last particular persecution, though it might be the last in protestant Germany\*.

I am only aware of *one objection*, which can be made to my application of this prediction to the Smalcaldic league: namely, that *the war of the beast against the witnesses* was to take place when they were drawing near to the end of their testimony; whereas the protestants were defeated in Germany in the year 1547, which is already *near three centuries ago*. This objection however will not appear of any great weight, when *the whole duration of the Apostasy* is considered; for *three centuries* are either a long or a short period according to the number with which they are compared. The Apostasy of 1260 years commenced, as we have seen, in 606: consequently, in the year 1547, the witnesses had prophesied upwards of *nine centuries*, or very near *three quarters of their whole testimony*. The remaining period therefore was short in comparison with that which preceded it†.

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\* It is *probable*, that, although there may not be precisely another persecution of protestantism, there will be a war undertaken for the express purpose of utterly crushing it. I have already more than once hinted at *this holy war*: I shall hereafter state at large what may be collected from prophecy upon the subject.

† It may also be added, that, since the firm establishment of the Reformation, the sufferings of *the witnesses* have been very greatly mitigated; insomuch that what they have endured during the *last quarter* of the period of *their prophesying in sack-cloth* is not to be compared with their troubles during the *three first quarters* of it. Would that we were more sensible of the great

It is a trite observation, that one error generally prepares the way for another. This is the case with Mr. Galloway's interpretation of the prophecy respecting *the two witnesses*. He assumes as proved, that *the two witnesses* are *the two Testaments*; and that their enemy, *the beast of the bottomless pit*, is the same as *the second apocalyptic beast*, or *the beast of the earth*, which he conceives to be "*the powers of atheism established by revolutionary France*." From these premises he concludes, that *the three days and a half*, during which *the witnesses* were to lie dead, are the same as *the time and times and dividing of time*, during which *the saints* were to be worn out by *the little horn of the fourth beast*: and consequently, since *the little horn*, as well as *the beast of the earth*, is, upon his hypothesis, *revolutionary France*, that Daniel and St. John allude to *one and the same event*; namely, *the suppression of Christianity in France, during the space of three years and a half*. I have already shewn the erroneusness of this conjecture, so far as *the little horn* is concerned; I shall now point out, that it is equally erroneous in the case of *the present prophecy*.

Mr. Galloway supposes, that *the two witnesses* are *the two testaments*. We have seen, on the contrary, that they are not *the two testaments*, but *the protestant confessors, the spiritual children of*

great mercy of God in being allowed to enjoy the undisturbed exercise of our religion: for what are we better than our fathers, that the Almighty should shew himself thus gracious to us?

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*the two-fold church of Christ.* Now the revolutionary fanaticism of *France* was not directed against the protestants *exclusively*, but against all who professed the Christian religion: the supposed completion therefore does not accord with the prophecy in *this* particular.

Mr. Galloway further supposes, that *the beast of the bottomless pit*, who slew *the witnesses*, is the same as the *second apocalyptic beast*, or the *two-horned beast of the earth*; and that *this two-horned beast of the earth* is *revolutionary France*. Waving at present the discussion of the last of these points, I shall only now observe, that *the beast of the bottomless pit*, who slew *the witnesses*, is certainly not the *two-horned beast of the earth*, but the *ten-horned beast of the sea*\*: consequently  
Mr.

\* Let the reader only compare together the following texts, and he will be sufficiently convinced of the truth of my assertion.

“ The beast, that ascendeth out of the bottomless pit, shall make war against them.” Rev. xi. 7.

“ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns.” Rev. xiii. 1.

“ I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast, that thou sawest, was, and is not, and shall ascend out of the bottomless pit.” Rev. xvii. 7, 8.

It appears then, that, in one text, the *seven-headed and ten-horned beast* is said to arise out of *the sea*; and, in another text, to ascend out of *the bottomless pit*: whence it is a palpable truth, that *the beast of the sea*, and *the beast of the bottomless pit*,  
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Mr. Galloway's interpretation will not hold good even upon *his own* hypothesis. He has largely endeavoured to prove, that *the ten-horned beast is the Papacy\**, and that *the two-horned beast is revolutionary France*: but, whatever power *the ten-horned beast* may be, he is evidently the same as *the beast of the bottomless pit*: whence it would follow, even according to Mr. Galloway's own plan, that *the two witnesses* were slain by *the papal beast* not by *the atheistical one*: therefore *his* exposition of the whole prophecy must be radically faulty. This will yet further appear, when I have proved, as I trust I shall be able to prove, that neither *the one*, nor *the other*, of *the two apocalyptic beasts*, is *revolutionary France*.

“ And in the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly.”

Before any satisfactory interpretation can be given of this passage, it will be necessary to ascer-

are the *self-same ten-horned and seven-headed beast*. Not that I conceive *the sea* and *the bottomless pit* to mean precisely *the same thing*; the history of *the rise of the Saracenic locusts* sufficiently confutes such an opinion: but I apprehend, that *the sea* typifies *the natural origin of the beast*; and *the bottomless pit*, his *spiritual origin*.

\* Comment. P. 159—Proph, History of the Church of Rome, *passim*.

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tain the meaning of the word *hour* which occurs in it: for, upon that, and upon the circumstance of the earthquake being the last event of note under the second woe-trumpet, the hinge of the whole exposition turns.

*A year, a month, and a day*, are all definite terms, conveying only one single idea: but *an hour* is not so; for it either signifies *the twenty-fourth part of a day*, or *a season of indeterminate length*\*. It occurs in both these senses in the Apocalypse, as its several contexts abundantly shew. Thus, when we read of the Euphratèan horsemen being prepared for *an hour, and a day, and a month, and a year*, we cannot entertain any reasonable doubt of the word *hour* signifying in this instance *the twenty-fourth part of a day*: and, since *the day* here mentioned is *a prophetic day* or *a natural year*, its corresponding *hour* will be *the twenty-fourth part of a year*, or *fifteen natural days*. But, when we read of there being silence in heaven about the space of *half an hour*, between the opening of *the seventh seal* and the sounding of *the first trumpet*, a mode of expression used to denote *the state of mute expectation* in which the

\* Thus *ἡ ὥρα αἰώνα*, *the vernal hour*, means *the whole season of spring*; the length of the *ἡ ὥρα*, or *season*, being in this particular instance determined by the annexed adjective *αἰώνιος*. *ἡ ὥρα αἰώνος* is a phrase of a similar nature, though not precisely of the same construction. The two expressions occur in Homer and Theophrastus.

Church

Church anticipated, as it were, from various less important invasions, the grand irruption of the Goths under Alario: it is evident, that what is there translated *half an hour* ought rather to be rendered *half a season*: both because the meaning of the word is not limited by being connected with the definite terms *a day, a month, or a year*; and because common sense itself shews, that *that half hour* of silent and anxious suspense must not be confined to merely *seven natural days and a half*, the length of a *determinate prophetic half hour*. In reality, *this half hour*, or rather *half season*, extends from about *the year 321 or 323*, when the happy tranquillity of the Constantinian age began to be disturbed by the incursions of those Goths who finally subverted the Western empire, to *the year 395*, when, *the half season* of restraint having elapsed, they burst with irresistible violence the barriers which the great Theodosius had opposed to them, and poured like an overwhelming torrent into the empire.

When the word *hour* then occurs in an insulated form, unconnected with the specific terms *a day, a month, or a year*, it certainly means, not *the twenty-fourth part of a day*, but *a season of indeterminate length*: and, when it is *thus used in the Apocalypse*, I know not *what season* it can reasonably be supposed to mean, except it be *some one of the great Apocalyptic periods*; namely *one of the seven seals, one of the seven trumpets, or one of the*

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the seven vials \*. Thus the *hour* or *season* of God's judgment upon Babylon † is manifestly *the one particular period* under which the *papal Apostasy* is to be abolished ; a period, comprehended within the limits of *the last vial* : and thus the *one hour* or *season*, in which the *ten horns* were to receive power as kings along with *the beast*; means *the period of the first woe-trumpet*; at the beginning of which the *ancient Roman idolatrous beast* revived, by his lapsing, under *his ten horns*; into the demonolatry of *Popery* ‡. The *ten kings* indeed had received power previous to this time; but they had not till then received power *along with the beast*: for the era of their first rise was between *the downfall of paganism* and *the commencement of Popery*; that is, during the short space of time that *the Roman beast* had put off his bestial nature, or, in the language of the prophet, while *he was not*. But, if they rose while *the beast was not*, though they were *horns* or kingdoms of *the Roman empire*, they could not in strictness of speech be styled *horns of the beast*, till *the empire* once more became *a beast*. And this event did not take place till *the year 606*, when *the first woe-trumpet* began to sound, and when *the beast*

\* It is almost superfluous to observe, that I except such passages as Rev. iii. 3, and iii. 10, from relating to any of the apocalyptic periods; but I am not aware of a third exception in the whole book of the Revelation, unless *the half-hour* of the *seventh seal* be a sort of one.

† Rev. xiv. 7. xviii. 10, 17, 19.

‡ Rev. xvii. 12.

ascended

ascended out of the bottomless pit, and resumed his old posture of determined hostility to the Church of Christ\*.

Arguing therefore from analogy, and from the context of the particular passage now under consideration, I will venture to affirm with some degree of positiveness, that *the hour or season*, in which *the great earthquake* was to take place, and which is declared by St. John to be the very same as that in which *the war of the beast against the witnesses* was to be carried on and *their triumphant ascent into heaven* to occur; that *this hour or season is the period comprehended under the second woe-trumpet*.

It is observable, that *the two first woes* are accurately distinguished from each other, as they took place in *the East*; but that no precise line of dis-

\* “ *Kingdoms* they might be before, but they were not before *kingdoms* or *horns* of *the beast* till they embraced his religion.” (Bp. Newton’s Dissert. Vol. II. P. 334.) Though I cannot agree with Bp. Newton, that *the first beast* means *the Papacy*, the propriety of this remark will be unaffected, whether his scheme or mine be adopted. Daniel, not noticing *the three-fold state* of *the beast* as St. John does, simply describes *the first rise* of *the ten horns* and of *the eleventh little horn* which sprung up among them. This division of the empire however took place during the intermediate state of *the beast*: hence St. John does not consider *the ten kingdoms* as *horns of the beast*, till *the Roman empire* reassumed its *ancient bestial nature*; and hence Daniel carefully distinguishes between the period when *the little horn* first arose, and the period when *the saints* were delivered into his hand. This last period is the same as that when St. John beheld *the beast*, in his *third or revived state*, ascend out of the *sea* of Gothic invasion.

crimi-



crimination is drawn between them, as they sounded in the *West*: it is merely stated, that, as soon as *the tenth part of the city* should have fallen by *the earthquake*, the *second woe* should be past, but that *the third woe* should quickly follow it: this line of discrimination therefore must be drawn by referring to eastern chronology. I have already stated, that *the first woe-trumpet* describes *the rise and establishment of the two-fold Apostasy*; that *the second* represents *the middle and most flourishing period of its existence*; and that *the third* details *the several steps of its downfall*, introducing moreover upon the stage *a new and most formidable power*.

*The first of the woe-trumpets* began to sound in the year 606, when *the Mohammedan little horn* arose, and when *the saints* were given into the hand of the already existing *Papal little horn*. Under *this trumpet* are comprehended *the five prophetic months* of Saracenic conquest, which began in 612, and ended in 762, when Bagdad was built, and when *Mohammedism* may be considered as firmly established. Now, since the prophet assures us, that *the first woe* expired at this period, we must look for the *establishment of Popery* either in or before the year 762, in order that it may be comprized under *the same woe* as the *establishment of Mohammedism*. Accordingly the proper date of *the firm establishment of Popery* is the year 755, or as some say the year 758, when Pipin, king of France, having taken the apostolic see under his  
special

special protection, conferred upon it *the Exarchate of Ravenna*.

*The second woe-trumpet* began to sound at the commencement of *the hour, the day, the month, and the year*, when the Turkish horsemen were prepared to slay *the third part of men, or the Eastern empire*: this, as we have seen, was in *the year 1281*. In *the same year 1281, the papal Apostasy* may be considered as having attained *the zenith of its power*; as will sufficiently appear from the following statement of the several rapid strides which it had previously made to absolute universal domination. In *the year 774*, the Pope obtained a grant of the greatest part of the kingdom of the Lombards. In *the year 787*, the worship of images, which had already been established in 607, was confirmed by the second council of Nice. In *the year 817*, the Emperor Louis finally confirmed to the Pope his Italian dominions. In *the year 1074*, Gregory the seventh strictly forbade the marriage of the clergy. In *the year 1059*, Robert Guiscard assumed the title of *Duke of Apulia and Calabria*; and afterwards did homage to the Pope, as his superior lord, for the dominions which have since been erected into *the kingdom of the two Sicilies*. In *the year 1137*, the same feudal submission was made by Don Alonso of Portugal. In *the year 1213*, John of England declared his monarchy a fief of the apostolic see\*. In the pontificate of Innocent

\* The Spanish kingdom of Arragon, the Dukedom of Austria,  
VOL. II. G

Innocent the third, which lasted from *the year* 1198 to *the year* 1216, the Saladine tenth, a tax originally laid upon the whole Latin empire for the service of the holy war, was continued for the benefit of the successors of St. Peter : and Innocent himself " may boast of the two most signal " triumphs over sense and humanity, the establishment of transubstantiation, and the origin of the " inquisition \*." Finally, to complete the aggrandisement of *the church of Rome*, in *the period between* 1274 and 1277, she bowed to reluctant submission the neck of her ancient rival of Constantinople ; a submission, not long-lived indeed, but existing in its full force in *the year* 1281, when *the second woe-trumpet* began to sound †.

Thus it appears, that *the second woe-trumpet* commenced in *the West*, as it did in *the East*, in

tria, the islands of Sardinia and Corsica, and more than one of the Italian principalities, declared themselves, in the same dark period, feudatories of *the Papacy*. The long continued tyranny, which *the Pope* exercised over the kingdom of Naples, is well known. In short, it appears at one time to have been the studied design of *the Bishops of Rome* to render themselves temporal, no less than spiritual, sovereigns of Europe. In this design however, as we shall hereafter see, they by no means succeeded.

\* Hist. of Decline and Fall Vol. II. P. 152.

† It is a remarkable circumstance, that the submission of the Greek Church was withdrawn in *the year* 1283, as if it had only continued beyond *the year* 1281, that *the Papacy* might be in the full meridian of its power, when *the second woe-trumpet* began to sound. See Gibbon's Hist. of Decline and Fall Vol. II, P. 334, 337.

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*the year 1281. Now we learn from St. John, that the last event, comprehended under it, is to be the fall of a tenth part of the great city by an earthquake. Consequently, since the second woe-trumpet began to sound in the year 1281, and since the witnesses were slain in the year 1547, the two events of the death of the witnesses and the earthquake must of course happen in the same apocalyptic hour or season: that is to say, they must both take place under the second woe-trumpet which commenced in the year 1281; though the one event, as we shall find, was to be many years prior to the other.*

And here we must carefully note, that the fall of the tenth part of the city is almost immediately to be followed by the third woe: "the second woe is past; behold, the third woe cometh quickly." Now, since both the first and the second woes form such very prominent epochs in history, as we have seen them do, it is but natural to conclude, that the third and last woe will by no means yield to its predecessors either in the wonderful or the horrible: nay, since it alone is subdivided into seven distinct periods, it is no very improbable supposition, that it will far outdo them in both\*. Those commentators, who first very justly applied the prophecy of the war of the beast with the witnesses to the war

\* Its last period, that of the vintage, will be, according to Daniel, "a time of trouble, such as never was, since there was a nation:" and its first period, that of the harvest, which comprehends the three first vials, is described by St. John as being a very remarkable season of trouble and distress.

of the Emperor Charles the fifth with the Smalcaldic protestants, did not sufficiently attend to this circumstance. Misconceiving St. John's expression of *the same hour*, they imagined, that *the great earthquake* was immediately to succeed, and as it were to be *the consequence of, the war of the witnesses*: hence they concluded, that by *the fall of the tenth part of the city* was meant, that "a great part of the German empire renounced the authority, and abandoned the communion, of the church of Rome." But here the question obviously occurs, what great calamity came so quickly after this event, as to merit the appellation of *the third woe*, and to begin the accomplishment of the prophecy of *the seven vials*? Analogy shews, that it must at least be equal to *the two double woes of the two-fold Apostasy*: but history mentions no event, as immediately succeeding the establishment of *the reformation* in Germany, that is either of a sufficient magnitude, or of a sufficiently peculiar nature, to warrant us in concluding, that *the third woe* did really "come quickly" after this establishment. Matters went on in the usual succession of state intrigues, hollow peaces, and rapidly recurring wars: and it has frequently been observed, that *the balance of Europe*, as it is termed, was first thought of in the reign of Charles the fifth; and that afterwards the different states, by means of various alliances, and counter-alliances, were pretty equally poised till the tremendous explosion of *the French revolution*. It is plain therefore, that *this* explanation of  
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*the earthquake* will not hold good: and, if it does not, all the other explanations, attached to the other schemes of interpreting *the war of the witnesses*, must of course fall to the ground along with the schemes to which they are attached \*. We must look out then for a *very* different event from *the establishment of the German reformation*, in order to find a satisfactory exposition of *the great earthquake*, which was to overthrow *a tenth part of the city*; and of *the third woe*, which was to “come quickly” after it.

We have seen, that Daniel predicts the tyranny of *Popery* and *Mohammedism*, under the symbols of *two little horns*; and that of *the atheistical government of France*, under the character of *a king who neither revered the God of heaven, the Desire of women, nor any other god, but who magnified himself above all*. Hence we may naturally expect, that St. John, writing under the influence of the same Holy Spirit, would observe the same order, and would foretell the same events: and such, I apprehend, we shall find to be really the case. The apostolical prophet, having fully detailed the history of *the two double woes of the two-fold Apostasy, Mohammedan and Papal*, introduces, at the close of *the second woe*, what may be termed *the primary revelation of Antichrist*; and, immediately after, under *the third woe*, proceeds to *the full developement of the same power* in all its

\* The reader will find an account of them in Bp. Newton's Dissert. on the Prophecies Vol. II. P. 235—238.

multiplied horrors: *a power*, fully worthy of being celebrated under *a fresh trumpet*; for *Poper*y and *Mohammedism* only corrupted and mutilated the word of God, but *it* has defied him even to his face, and as *a natural act* (a portent hitherto unheard of) has openly denied his very existence.

*An earthquake* is the symbol of *a violent revolution*, either *religious* or *political*: and *a tenth part of the great city*, or *the Roman empire*, is manifestly the same as *one of the ten horns of the Roman beast*. But, from the time of *the German reformation* to the close of *the last century*, there has been no event to which this prophecy of *the earthquake* can with any probability be applied, except *the revolution of France*; a country, which has always been one of the most powerful of *the ten streets of the great city*, and which at the period of *this earthquake* was the only one of *the ten original horns* that remained\*, unless *that of the Angles* may be considered as still being in existence. Hence I scruple not to conclude, that *that revolution* is here foretold.

It is represented however as taking place *before* its own proper *woe-trumpet* began to sound; because, as the event has shewn, *Antichrist* was not destined to appear *at first* in all his naked horrors. *The great earthquake of the second woe*, and *the fall of the tenth part of the city* which it

\* I have already observed, that, owing to the frequent revolutions of nations, *the other original horns*, have long since fallen.

produced,

produced, were for some time celebrated, by the fanatical advocates of a chimerical liberty, as the very quintessence of human wisdom, the glory of an enlightened age, the most sublime effort of political jurisprudence. We were loudly called upon to contemplate the magnificent spectacle of a great nation rising as one man, and decreeing themselves free; and we were particularly charged to venerate the mild splendor of a phenomenon hitherto unknown in the annals of a guilty world, the phenomenon of a *bloodless* revolution. Soon however the scene changed, even before *the third woe-trumpet* began to sound: and *the infidel tyrant*, weary of his unnatural lamb-like mask almost as soon as he had assumed it, impatiently dashed it aside, and commenced a series of massacres and proscriptions worthy of a Sylla or a Marius. In the year 1789, "the tenth part of the city fell, and in the earthquake were slain seven thousand men of name," nobles and prelates, exclusive of more humble victims. "The remnant" however "were affrighted, and gave glory to the God of heaven." Those, who had not suffered themselves to be deceived by the specious promises of *Antichrist*, readily saw through the flimsy veil of pretended liberty, philanthropy, and toleration, which but ill concealed the distorted features of the atheistical revolution. They acknowledged their fears; and were stigmatized as *alarmists*; they protested against the strumpet claims of democratic licentiousness to the venera-



ble title of *rational liberty*; and were branded as the slavish enemies of the freedom of mankind: they gave glory to the God of heaven, by maintaining that religion is the only solid basis of sound government; and were ridiculed as bigots or enthusiasts.

*The earthquake* had now overthrown the *tenth part of the city*: the *second woe* therefore was past; and, behold, the *third woe* cometh quickly. *The year 1789* was styled the *first year of liberty*: but *Antichrist* had not yet attained his full purpose. He panted to soar with a bolder flight than any of his predecessors in iniquity; and he rested not till he had established the reign of *demoniac equality* and *frantic atheism*.

“ At an early period of the Revolution in  
 “ France, the fraternity of illuminated Free-Ma-  
 “ sons took the name of *Jacobins* from the name  
 “ of a convent where they held their meetings.  
 “ They then counted three hundred thousand  
 “ adepts, and were supported by two millions of  
 “ men scattered through France, armed with  
 “ torches and pikes, and all the necessary imple-  
 “ ments of revolution. Till the 12th of August  
 “ 1792, the French Jacobins had only dated the  
 “ annals of their revolution by the years of their  
 “ pretended liberty. On that day, when the king  
 “ was carried prisoner to the temple, after having  
 “ been declared to have forfeited his right to the  
 “ crown, the rebel assembly decreed, that to the  
 “ date of *liberty* the date of *equality* should be  
 “ added

“ added in future in all public acts ; and the decree itself was dated *the fourth year of liberty, the first year and day of equality.*”

On *this memorable day* then, about *three years* after *the earthquake* which had thrown down *the French tenth part of the great Roman city*, I conceive *the third woe-trumpet* to have begun its tremendous blast. “ The second woe was past ; and, behold, the third woe came *quickly.*” *Anti-christ* now stood revealed in all his horrors : and the long continued efforts of *Popery* and *Mohammedism* were constrained to hide their diminished heads in the presence of *a gigantic monster*, who alike trampled upon the laws of man, and defied the majesty of heaven.

On *the 12th of August 1792*, the *infidel king* exalted himself above all law : on *the 26th of the very same month*, he exalted himself above all religion. As the first of these days witnessed the abolition of all the distinctions of civil society, so the second beheld the establishment of atheism by law. A decree was then past, ordering the clergy to leave the kingdom within a fortnight after its date : but, instead of allowing them the time specified even by their own decree, the Jacobin tyrants of France employed the whole of that period in seizing, imprisoning, and putting them to the most cruel deaths. The conduct of these unfortunate men, during this dreadful season of trial, certainly deserves the commendation of the Christian world. In spite of the various corruptions,  
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with which they had debased the purity of the Gospel, they still shewed (to use an apostolical phrase) that they "had a little strength:" and I doubt not that many of them "slept in the Lord," though I cannot concede to Mr. Galloway and Mr. Kett, that they are *the saints whom the lit. the horn of the fourth beast* was destined to wear out. The ministers of religion were now no more; and no traces of Christianity could be found in the reprobate metropolis of the atheistical republic. One of the churches was converted into a heathen temple, the den of *the foreign god*, and *his kindred Mahazim*: and the rest were used as places of public festivity and amusement. There the abandoned citizens of Paris flocked in crouds, no longer as formerly to worship their Maker; but to hear his name blasphemed, his existence denied, and his eternal Son ridiculed as an impostor\*.

On the 27th of the same month, one of the Jacobinical miscreants caused an oath to be taken

\* On the 6th of November 1792, a discourse upon *atheism* was pronounced by Dupont, and applauded by the convention: and, in November 1793, the hopeful pupils of the new republican school appeared at its bar, when one of them set forth, that all religious worship had been suppressed in his section, even to the very idea of religion. He added, that he and his school-fellows detested God; and that, instead of learning Scripture, they learned the declaration of rights. The convention, delighted with the progress made by these young atheists, ordered, with the most enthusiastic applause, that they should be admitted to the honours of the sitting.

by

by all the members of the national assembly, that every exertion should be used to purge the earth of royalty: and it was decreed, that the convention should be what they were pleased to term *a committee of insurrection* against all the kings in the universe. Claiming a diabolical preëminence above mere *private* assassins, the pretended representatives of a whole nation enjoyed the unheard of honour of being the first *body of men*, that openly and systematically proposed to institute *a band of patriots*; who, either by sword, pistol, or poison, should attempt to murder the sovereigns of all nations. The proposal indeed was not carried into effect: but this was owing to *fear*, not to *principle*. The *prudence* only of the measure was called in question, because *they themselves* might expect reprisals. As far however as they *durst*, they acted. On the 19th of the following November, a decree of fraternity and assistance to their brethren in rebellion throughout Europe was passed: and, on the 21st, the president ordered it to be translated into all languages as the manifesto of *all nations against kings*: a rare instance of French vanity and presumption; the convention had decreed it, therefore it was the manifesto of *all nations*. On the 15th of December, another decree was past by these friends of liberty for extending the French system, *per fas atque nefas*, to all countries occupied by their armies: and, on the 19th, Marat, the *deliciae* of the people, asserted in the Jacobin club, that in order to cement liberty

two

two hundred thousand heads ought to be struck off. Meanwhile the streets of Paris were deluged with torrents of gore: the massacres of *August* and *September* will never be erased from the blood-stained annals of France: and the whole republic was converted by this "liberty of hell" into "one great slaughter-house \*."

On the 21st of *January* 1793, the king, after suffering every species of indignity from his mockery of a trial down to the ribaldry even of a *Parisian* mob, was publicly murdered upon a scaffold. On the 16th of *October* in the same year, the queen shared the fate of her husband. And, on the 12th of *May* 1794, the princess Elizabeth, with a refinement of cruelty peculiar to the French, was executed the last of *twenty-six* persons.

On the 17th of *October* 1793, all external signs of religion were abolished: and, with a view to encourage the most unrestrained profligacy, it was enacted, that an inscription should be set up in the public burying grounds, purporting that "*Death is only an eternal sleep.*" On the 25th, in order that no trace might remain of the Christian sabbath, a new calendar was adopted by the Convention; in which time was computed, not by weeks, but by periods of ten days each: and, in-

\* After the massacres of *August* and *September*, the revolutionary tribunal, established *March the 5th* 1793, authorised the incessant exercise of the guillotine; and, in many towns, which had the misfortune to be suspected of Anti-jacobinical principles, decreed it to be permanent.

stead

stead of the ancient commemorations of the saints, festivals, similar to those of the idolatrous Romans, were instituted to *the national Mahuzzim, the Virtues, Genius, Labour, Opinion, and Rewards*. On the 7th of November, Gobet, the republican bishop of Paris, with his grand vicars, and others of his clergy, entered the hall of the national convention, solemnly resigned his functions, and abjured Christianity: and, that the truth of the prophecy might be evinced that *some of those were also allured who had clean escaped from them that live in error*, several protestant ecclesiastics abjured their religion at the same time. Finally, on June the 6th 1794, fornication was established by law, as anarchy and atheism had already been: the convention decreed, that there is nothing criminal in the promiscuous commerce of the sexes.

Such have been the tremendous effects *already* produced by *the third woe-trumpet; a trumpet*, which, considering the *very* short period of time that has elapsed since it began to sound, has far exceeded its *two predecessors* in scenes of horror and confusion. “ The massacre of St. Bartholomew, an event that filled all Europe with consternation, the infamy and horrors of which have been dwelt upon by so many eloquent writers of all religions, and that has held Charles IX. up to the execration of ages, dwindles into child’s play, when compared to the present murderous revolution, which a late writer in France emphatically calls *a St. Bartholomew of five years*. Accord-

"According to Mr. Bossuet, there were about  
 "30,000 persons murdered in *all France* on that  
 "day: there have been more than that number  
 "murdered in the *single city* of Lyons and its  
 "neighbourhood; at Nantz there have been  
 "27,000; at Paris 150,000; in la Vendée 300,000.  
 "In short, it appears, that there have been two  
 "millions of persons murdered in France, since it  
 "has called itself *a republic*; among whom are  
 "reckoned 250,000 women, 230,000 children  
 "(besides those murdered in the womb), and  
 "24,000 Christian priests\*." If such has been  
 the effusion of blood in *France alone*, how will  
 the dreadful catalogue of the miseries produced  
 under *the third woe* be swelled, when *all the wars* †,  
 which the revolution has kindled, are likewise taken  
 into the account? how will it be yet incalculably  
 swelled, ere the terrific blast of *this trumpet* has  
 ceased, by the time of trouble predicted by Daniel  
 at the close of *the 1260 years*; a time, *such as*  
*never was since there was a nation even to that*  
*same time* ‡? We have already beheld the effects

\* Gifford's Preface to *Banditti unmasked*.

† These wars, as we shall hereafter see, are predicted under  
*the third vial*, as the massacres and proscriptions of revolutionary  
 warfare hereafter.

‡ As yet we have only been spectators of *the harvest of God's*  
*wrath*, or *the first grand period of the third woe-trumpet*: the  
 more dreadful period of *the vintage* is yet future. (See Rev.  
 xiv. 14—20.) The two periods of *the harvest* and *the vin-*  
*tage*; by the former of which I understand *the French revolution*  
 considered in all the effects which it has produced, will be dis-  
 cussed hereafter.

of

of the first and second woes: do we need any further proof to convince us, that the third woe has begun to sound?

“ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

The prophet, reserving a more full account of the several important events which were to take place under this woe for the pouring out of the seven last plagues and the chapters subordinately connected with them, gives us here a general preliminary statement of them. For the consolation of the afflicted Church he inverts the order of their ac-



complishment, placing the triumphant establishment of the kingdom of Christ, *before* God's assumption to himself of his great power; *before* the time of his wrath; *before* his destruction of those that destroyed the earth; *before* the day of the anger of the nations; *before* the last earthquake, which was to divide the great city into three parts, and to overthrow the cities of the nations; and *before* great Babylon came in remembrance before God. Anticipating the final triumph of Christianity and the commencement of the millennium, he eagerly looks forward to that blessed period when the kingdoms of this world should become the kingdoms of our Lord; and afterwards, as it were reluctantly, touches upon the calamities which yet remained to be fulfilled under *the seven vials*. The propriety of this interpretation of the passage will be evident, if we consider that *the seventh trumpet* was to introduce *the third great woe* which surely cannot be the conversion of the world to Christ, and if we reflect that *all the seven vials* of the *last plagues* yet remain to be poured out ere the triumphant reign of the Messiah commences.

Thus it appears, that *the eleventh chapter of the Apocalypse*, or *the first of the little book*, extends through *the whole period of the 1260 years*. The *three remaining chapters of the little book* do the same: for *all the four*, in point of chronology, run parallel to each other; and jointly give us a complete history of *the western Apostasy*, and of *all who are concerned with it* whether *actively* or *passively*.

SECT.

## SECTION II.

*Concerning the war of the dragon with the woman.*

The *main-spring of the Apostasy* is the great *red dragon*, or, as the Apostle himself informs us, *the devil*. It was this grand deceiver of the whole world, that actuated *the two-horned beast*, and that employed at *his* instigation *the ten-horned beast*, to trample under foot the Gospel of Christ. Hence St. John thinks it necessary to dedicate *one whole chapter of the little book* to the full elucidation of his wiles.

“ And there appeared a great wonder in heaven;  
 “ a woman clothed with the Sun, and the Moon,  
 “ under her feet, and upon her head a crown of  
 “ twelve stars. And she being with child cried, tra-  
 “ vailing in birth, and pained to be delivered.  
 “ And there appeared another wonder in heaven;  
 “ and behold a great red dragon, having seven  
 “ heads and ten horns, and seven crowns upon his  
 “ heads. And his tail drew the third part of the  
 “ stars of heaven, and did cast them to the earth:  
 “ and the dragon stood before the woman which  
 “ was ready to be delivered, for to devour her child  
 “ as soon as it was born. And she brought forth  
 “ a man-child, who was to rule all nations with  
 “ a rod of iron: and her child was caught up  
 “ unto God, and to his throne. And the woman  
 “ fled

“ fled into the wilderness, where she hath a place  
 “ prepared of God, that they should feed her  
 “ there a thousand two-hundred and threescore  
 “ days.”

The excellent Bp. Newton appears to me to have failed in no part of his commentary upon the Apocalypse so much as in that on the present chapter. Although he had before very justly stated, that *the little book* described the calamities of *the western church*, and as such was with good reason made a separate and distinct prophecy; and although *the little book* itself repeatedly declares, that it comprehends *nothing but the history of the great Apostasy of 1260 years*, which commenced as we have seen in *the year 606*: yet he now supposes, in direct contradiction to his former statement, that St. John resumes his subject from *the beginning*, from *the very first propagation of Christianity*. Hence he conjectures, that *the dragon*, which persecutes *the symbolical woman or the Church*, is *pagan Rome*; and that he is styled *the red dragon*, because “purple or scarlet was the distinguishing colour of the Roman emperors, consuls, and generals:” that *the man-child* is primarily *the mystic Christ*, for whom *the Roman dragon* laid snares to destroy him in his infancy, as Pharaoh did of old for the male children of the Hebrews: but that *Constantine* however, the first Christian emperor, “was here more particularly intended, for whose life *the dragon* *Galerius* laid many snares, though he providentially

" tially escaped them all; and, notwithstanding  
 " all opposition, was caught up unto the throne of  
 " God, was not only secured by the divine pro-  
 " tection, but was advanced to the imperial throne;  
 " called *the throne of God*; for there is no power  
 " but of God; *the powers, that be, are ordained*  
 " *of God.*" Agreeably to this system, his Lordship  
 thinks that *the war between Michael and the*  
*dragon*, mentioned in *the succeeding verses*, is  
*the struggle between Christianity and Paganism*;  
 and that *the fall of the dragon from heaven is*  
*the final overthrow of idolatry.* In a similar man-  
 ner, *the wrath of the dragon* after he is cast down  
 to the earth is *the attempt to restore paganism in*  
*the reign of Julian*, and *the discord excited in*  
*the Church by the followers of Arius*: and *the*  
*flood*, which he vomited forth from his mouth, sig-  
 nifies *the irruption of the northern barbarians*,  
 whom Stilicho, prime minister of the Emperor  
 Honorius, invited into the Roman empire. The  
 Bishop however, being perfectly aware that *the*  
*woman's recess into the wilderness during the space*  
*of 1260 days*, stood in direct opposition to the  
 whole of his scheme, maintains, that this is said  
 merely by way of *prolepsis*, or *anticipation*; and  
 that she did not flee into the wilderness *at this*  
*time*, but *several years after* during the reign of  
*Antichrist*: notwithstanding the prophet is at this  
 very time professedly writing *the history of the*  
*1260 days*; and notwithstanding *the three other*  
*chapters of the little book*, namely, *the chapter*

which immediately *precedes* this, and *the two chapters* which immediately *follow* it, are by the Bishop himself allowed to relate *exclusively* to the events of the 1260 days in the West \*.

This

\* Sir Isaac Newton's mode of explaining the whole prophecy of *the little book* appears to me very unsatisfactory. In many respects, it is liable to the same objections as the scheme of Bp. Newton; and, in some points, it is liable even to greater objections. Thus Sir Isaac conceives *the two women*, mentioned in the Apocalypse, to be *one and the same person*; notwithstanding their characters are evidently so different: and supposes, that *the woman* fled into the wilderness, when *the Roman empire* was divided into *the Greek and Latin empires*; notwithstanding the prophet represents her as fleeing there at *the beginning of the 1260 days*. The general outline of his whole explanation, so far as it regards the three grand symbols of *the little book*, is as follows. He conjectures, that *the dragon* is *the Greek or Constantinopolitan Empire*; that *the ten-horned beast* is *the Latin Empire*; and that *the two-horned beast* is *the church of the Greek Empire*. In none of these particulars can I think him right, except in his opinion of *the ten-horned beast*; and even of that his definition seems to me to be somewhat too limited, for *the sixth head of the ten-horned beast* when it revived was *the Constantinopolitan Emperor*. As for *the dragon* being *the Greek empire*, such an opinion is utterly irreconcilable with the plain declaration of St. John that he is *the devil* and nothing but *the devil*: and as for *the second apocalyptic beast*, there is scarcely a single point in which his character answers to that of *the Greek Church*. For *the Greek Church* never wrought miracles to deceive the *Latins*; nor did it exercise all the power of *the first beast*, or *the Latin empire*, before him; nor did it cause *the whole earth* to worship *that beast*; nor did it set up *any image* for him; nor lastly did it ever forbid all to buy and sell, except those who bore the name and the mark of *the first beast*. In short Sir Isaac's exposition entirely confounds the whole plan of *the little*

This plan of interpretation is liable to numerous objections—*In the first place*, it is highly improbable that the prophet, after having *already* foretold the conversion of *the Empire* to Christianity under *the sixth seal*, should now at length, after he has begun to write the history of *the western Apostasy*, suddenly *return* to the pagan persecutions of the Church and the days of Constantine. To suppose this is to suppose that a professedly chronological prophet, without a shadow of reason, violates at once the order both of *time* and of *place*: the order of *time*, by suddenly turning back from *the year 606* when *the Apostasy* in its dominant state commenced, to *the earliest days of Christianity* and *the year 312* when Constantine became a convert; the order of *place*, by as suddenly quitting *the peculiar history of the West* for *the general history of the whole empire*, and more especially *that part of the Empire which lay in the East*—*In the second place*, the Bishop's supposition, that *the dragon is pagan Rome*, runs directly counter to the unequivocal declaration of St. John,

*little book*, which treats exclusively of the affairs of the West, as *the two first woe-trumpets* had already treated of the collateral affairs of the East.

Since Sir Isaac has discussed all these matters in a single chapter, I thought it best to throw together my objections to his scheme in a single note, and not resume the subject hereafter. I shall only add, that I have not brought forward *every* objection that might have been urged, but have only stated some of the *principal* ones. See Observations on the Apocalypse Chap. iii.

that *he is the devil*\*—In the third place, his conjecture, that *the man-child is Constantine*, is equally incongruous with the analogy of scriptural language. The description of *this man-child*, that he should rule all nations with a rod of iron, is evidently borrowed originally from the second Psalm, where the universal dominion of Christ is predicted. The same mode of expression is twice elsewhere used in the Apocalypse†; and in both cases it is plainly descriptive of the Messiah: hence surely it is very improbable, that it should here be intended to allude to Constantine. Had the prophet meant to have pointed out *that prince*, he would scarcely have used such very ambiguous phraseology, as must by his readers have been thought *prima facie* applicable, not to Constantine, but to Christ—In the fourth place, the *prolepsis*,

\* I have never been able to learn, upon what grounds Mr. Mede and Bp. Newton so peremptorily pronounce *the dragon* to be *the pagan Roman empire*; and, as if such an opinion could not be doubted, interpret the whole prophecy accordingly. Nothing can be more definite than the language of St. John. He tells us unequivocally, that *the great dragon* is “that old serpent, called the Devil and Satan, which deceiveth the whole world.” (Rev. xii. 9.) If then *the dragon be the devil*, how can he be *the pagan Roman empire*? The circumstance of his being represented with *ten horns* shews plainly, that the agent, through whose visible instrumentality he persecutes *the woman*, is *the Roman Empire in its divided state*. But *the Empire* was not divided, till after it had renounced Paganism. The whole of the prophecy therefore must relate to *the Empire*, not when *pagan*, but when *papal*.

† Rev. ii. 27. and xix. 15.

of

of which the Bishop speaks, is no where to be discovered in the plain simple language of the prediction. Nothing is there declared, but merely that *the woman*, in consequence of *the dragon's* violence, fled into *the wilderness*, where she continued 1260 days: that, during her sojourn there, a war took place between *Michael* and *the dragon*; the result of which was, that *the dragon* was cast out of heaven: and that afterwards, still during her sojourn there which the prophet carefully mentions a second time, *the dragon* vomited a great flood out of his mouth against her, in order that she might be completely carried away by it. In all this, I can perceive nothing like the slightest intimation of any *prolepsis*, but rather the very reverse: I can only discover a plain account of *the woman's persecution during 1260 days*: an account, which exactly tallies with the general subject of *the little book*; with *the 1260 days prophesying of the witnesses in the preceding chapter*, and with *the 42 months' tyranny of the beast in the succeeding chapter*. Hence I conclude, that *this middle chapter of the little book* treats of the same period, that its *first and two last chapters* treat of—In the fifth place, the scene of the warfare between *the woman* and *the dragon* is laid, at least *the beginning of it* is laid, in *heaven*, or *the Church general*. *The dragon*, the persecutor, was a *sign in heaven*, no less than *the woman*, the persecuted. Whence it will undeniably follow, that *the seven-headed and ten-horned dragon*, must have stirred up this persecution against *the woman* through the instrumentality, not



of a *pagan*, but of a *nominally Christian*, power: *Heaven* indeed is the symbol either of *temporal* or *spiritual polity*\*: little doubt however can be entertained in which sense it is to be taken in the *present* instance, when we note that both *the woman* and *the dragon* were equally signs in *this heaven*. Where *the woman* was, there was *the dragon* also. But, in the days of Paganism, imperial Rome alone-occupied *the temporal heaven*: the Church was utterly excluded from it. *The heaven* therefore cannot be *the temporal heaven*. But, if it be not *the temporal heaven*, it must be *the spiritual heaven*, or *the Church*. And, if it be *the spiritual heaven*, or *the Church*; then the prophecy can have no relation to the persecutions of *pagan Rome*: for the empire, *as pagan*, never was in *the spiritual heaven*; and consequently cannot be *the dragon*, which the prophet declares to have been in *the self-same heaven* with *the woman*. In no sense therefore, either *temporal* or *spiritual*, can *the dragon*, upon Bp. Newton's interpretation, be placed in *heaven* at the same time that *the woman* was there †.

The fact is, *this second chapter of the little book*, like its fellows preceding and succeeding, relates solely and exclusively to the events of *the 1260 years* ‡. *Heaven* is *the Church general*; the

\* See the preceding chapter upon *symbolical language*.

† Mr. Whitaker adopts throughout Bp. Newton's interpretation of this prophecy. The same interpretation of it is given by Mr. Mede.

‡ All the four chapters of the little book must, in point of chronology,

same as *the holy city*, mentioned in *the last chapter*. *The woman is the spiritual church*, consisting of true believers; the same as *the temple*, and *the two witnesses*. And *the part of heaven*, occupied by

nology, run either *successive*, or *parallel*, to each other. Three of these chapters, namely, the *first*, the *third*, and the *fourth*, (Rev. xi. xiii. xiv.) Bp. Newton himself supposes to run *parallel* to each other, *all* of them equally relating to the events of *the 1260 years*: yet, with singular inconsistency, he conceives the *second* of the chapters chronologically to precede the *third*; and consequently, since the *third* treats of the same era as the *first* and *fourth*, the *second* must, according to his scheme, precede the *first* and *fourth*, no less than the *third*. Such a mode of interpretation completely destroys the beautiful simplicity, with which *the little book* is arranged. *All* its chapters, as I have just observed, *must* be either *successive* or *parallel* to each other. This being the case, if Bp. Newton makes the *third* chapter succeed the *second*, he ought likewise to make the *second* succeed the *first*, and the *fourth* the *third*: instead of which he selects one of the *middle* chapters of *the book*, and makes it precede *all the others*, which he supposes to run *parallel* to each other. This he does in direct opposition, both to the plain language, and the plain tenor, of *the little book*. Its *three first chapters* respectively declare, that they treat of *the events of the 1260 years*: (Rev. xi. 2, 3. xii. 6, 14. xiii. 5.) hence it is evident, that they must be *parallel*, not *successive*, to each other. As for *the last chapter*, (Rev. xiv.) though no such declaration is explicitly made respecting it, yet its contents, as Bp. Newton rightly observes, sufficiently shew, that it "delineates, by way of opposition, the state of the true Church during the same period, its struggles and contests with the beast, and the judgments of God upon its enemies." On the whole, I think it abundantly evident, that *all the four chapters of the little book* run *parallel* to each other: consequently the *second* of them can have no connection with the age of Constantine.

the

*the dragon, is the nominal church of the Apostasy; the same as the outer court trodden under foot by the Gentiles, and as the great scarlet whore, hereafter mentioned by the Apostle as riding triumphantly upon the ten-horned beast.*

*The woman is represented, as being clothed with the Sun; to denote, that her spiritual nakedness is only clothed by the righteousness of Christ: as standing upon the Moon, which, like herself, is a symbol of the Church; to mark, that she shines only with a borrowed light, being naturally a dark opaque body\*: and as wearing a crown of twelve stars; to shew, that, as the Church is a "crown of rejoicing†" to the Apostles, so the Apostles are the brightest crown of the Church.*

*The man-child is the mystic Word of God, which is described as the son of the Church, because it is the incorruptible seed from which all true believers are born. Hence St. Paul, adopting the very same allegorical mode of expression, affectionately addresses his Galatian converts, as "little children, of whom he travails in birth*

\* Bp. Newton supposes *the moon* here to mean *the Jewish new moons and festivals* as well as *all sublunary things*: but I cannot find, that this interpretation at all tallies with the general analogy of symbolical language. When *the Sun* means *a temporal sovereign*; *the Moon*, as Sir Isaac Newton very justly observes, and as I have stated in my *chapter upon symbols*, is "put for *the body of the common people, considered as the king's wife*:" when *the Sun* is *Christ*; *the Moon* will, in a similar manner, signify *his mystical wife, the Church*.

† 1 Thess. ii. 19.

" again,

“ again, *until Christ be formed in them* \* :” and hence, in a similar manner, he teaches the Church of Thessalonica, that “ she had received (or conceived) the Word of God, which effectually “ worketh in them that believe † .” The reason, indeed, why both *Scripture* and *the Messiah* are alike termed *the Word of God*, seems to be this; that they are both agents in communicating the eternal purposes of Jehovah to fallen man. Accordingly we find, that, by a sort of conversion of terms common among the inspired writers, what is predicated of *the personal Word* is predicated of *the literal Word*, and *vice versa*. Thus St. John describes *the personal Word*, as riding upon a white horse at the head of the armies of heaven, and as having a sharp sword issuing out of his mouth † : and thus St. Paul informs us, that *the literal Word* of God, when handled by a weighty and grave preacher, “ is quick, and powerful, and “ sharper than any two-edged sword, piercing “ even to the dividing asunder of soul and spirit, “ and of the joints and marrow, and is a discerner “ of the thoughts and intents of the heart § .” In a similar manner, the same Apostle exhorts the Colossians to “ let the (literal) word of Christ “ dwell in them richly in all wisdom || :” and yet describes himself “ as travailing in birth again”

\* Gal. iv. 19.

† 1 Thess. ii. 13.

‡ Rev. xix. 11—16. See also Rev. i. 16.

§ Heb. iv. 12.

|| Coloss. iii. 16.

of the Galatians, "until Christ be formed in them\*."

Of *this man-child* the Church continued travail-  
ing during six centuries, when *the dragon*, en-  
raged at the progress of the Gospel, stood before  
her to devour *her child* as soon as it should be  
born. This he attempted to do by setting on foot  
*a great Apostasy* from the truth, and by stirring  
up *the seven-headed and ten-horned beast* to perse-  
cute all the true believers in Christ. Accordingly,  
at his instigation, *the corrupt church of Rome* re-  
vived the old idolatry under a different name; and  
introduced such a host of *imaginary* mediators,  
that the only *real* Mediator between God and man,  
*the personal Word*, was almost forgotten amidst  
his numerous rivals †: while, in order to prevent  
the

\* Gal. iv. 19.

† John Maryns, abbot of St. Alban's in the thirteenth century,  
died with the following words in his mouth, which may be con-  
sidered as a specimen of the papal devotion of the age. "O  
" holy Albau, whom I have loved and addressed *as my best aid!*  
" as I have existed, and lived, *by thy help*: so, O glorious  
" saint, defend me from the pains of hell!" (Newcome's Hist.  
" of the Abbey of St. Alban's P. 203.) "I determined," says  
St. Paul, "not to know *any thing* among you, save *Jesus*  
*Christ, and him crucified.*" (1 Corinth. ii. 2.) The reader will  
find various popish prayers to the saints, similar to this of John  
Maryns, in Whitaker's Comment. on Rev. P. 320 et infra. In  
one of them Christ is desired to save the souls of the supplicants,  
not by his own blood, but by that of Thomas Becket. As if  
to shew, that *the corrupt church of Rome* is still the same, the  
late Pope Pius vi. calls the Virgin Mary "our dear mother, as  
" well

the possibility of any sound religious knowledge being diffused among the people, she attempted to snatch away from them, and entirely to lock up in a dead language, *the literal Word*\*. The impious plan however was only in part successful: for, during the sojourn of *the woman in the wilderness*, "her child was caught up unto God, and "to his throne." They of *the outer court* "sat "in thick darkness, and in the shadow of death:" but *the witnesses of the temple* still enjoyed the light of *the word*, for *there* in the midst of *the spiritual heaven*, where is *the throne of God*, the

"well as the mother of God, and *the most powerful mediatrix* "of every favour that is to be obtained from the sacred and holy "and individual Trinity"—*potentissima mediatrix di quaiunque grazia presso la sacrosanta individua Trinita*. Touch on Prophecy P. 187.

\* An old popish founder of one of our colleges speaks, in the following deplorable terms, of the impious presumption which the Lollards were guilty of in daring to read their Bibles. "Christianæ plebis labra, quæ non nisi catholicam Christi fidem "resonare quondam noverant, proh! nunc in hæreses et errores, pestiferarumque opinionum latratus ebulliunt; et de "mysteriorum sacræ paginæ pretiosissimis margaritis porcina fauces "(proh dolor!) pascere se præsumunt simplicium Laicorum." He afterwards adds, "Nisi in Universitatibus studiorum scientiæ "semen nobis Altissimus reliquisset pro conterendo capite "serpentinæ sectæ hujus, quasi Sodoma fuisset, et Gomorrhæ "similes essemus." *The Church of Rome*, as it is observed by Mosheim, obstinately affirms, that "the Holy Scriptures were "not composed for the use of the multitude, but only for that "of their spiritual teachers; and, of consequence, has ordered "these divine records to be taken from the people in all places, "where it was allowed to execute its imperious commands."

*mystic*

*mystic child* remained secure. In an age of the worst corruptions of Popery, the Waldenses and the Hussites carefully preserved the precious *word of God* as their best treasure; made it the sole standard of their faith; and uniformly appealed to it in all their controversies with their enemies\*. This was a light to the feet of *the two witnesses*, during their prophesying in sackcloth; and this, when

\* The opinions of the Waldenses are thus recited from *an old Manuscript* by the centuriators of Magdeburg.

" In articles of faith, the authority of the Holy Scripture is the highest; and, for that reason, it is the rule of judgment: so that whatsoever agreeth not with *the word of God* is deservedly to be rejected and avoided.

" The decrees of fathers and councils are so far to be approved, as they agree with *the word of God*.

" The reading and knowledge of the Holy Scriptures is free and necessary for all men, the laity as well as the clergy: yea and the writings of the prophets and apostles are to be read rather than the comments of men."

Similar to them were the sentiments of the Hussites, as detailed by Eneas Sylvius, who was afterwards Pope under the name of Pius II. (See Bp. Newton's Diss. Vol. II. P. 253, 265.)

Finding Scripture altogether against them in their controversies with the protestants, " the Popes," says Mosheim, " permitted their champions to indulge themselves openly in reflections injurious to the dignity of the sacred writings, and, by an excess of blasphemy almost incredible (if the passions of men did not render them capable of the greatest enormities), to declare publicly, that the edicts of the pontiffs, and the records of oral tradition, were superior in point of authority to the express language of the Holy Scriptures." (Eccles. Hist. Vol. IV. P. 213.) Thus did *the dragon* seek to devour *the word of God*,

translated

translated into the vulgar tongues of Europe, was the most powerful weapon in the hands of the reformers. By this they dashed aside the scholastic subtilities of their adversaries, as with a rod of iron; and by this *the Apostasy* itself will at length be broken to pieces, like a potter's vessel.

*The dragon*, as the Apostle himself teacheth us, is "*that old serpent, called the devil and satan.*" He is here represented with *seven heads and ten horns*, to shew us by whose *visible* agency he should persecute *the woman*; namely, by that of the *seven-headed and ten-horned beast* mentioned in the next chapter: and he is said to be in *heaven*, because the empire, which he used as his tool, made profession of Christianity; and therefore constituted *part*, although an *apostate part*, of the *visible Church general* \*.

As he is described with *seven heads and ten horns* in allusion to the *first apocalyptic beast*; or the *Papal Roman empire*: so he is said likewise to have a *tail* in reference to the *corrupt superstition* so successfully taught by the *second apocalyptic beast*; or, as he is elsewhere styled; *the false*

\* It is observable, that our reformers never thought of *un-churching* the church of Rome; though they freely declared it to have "*erred, not only in living and manner of ceremonies, but also in matters of faith.*" Hence, while they rejected its abominations, they did not scruple to derive from it their line of episcopal and sacerdotal ordination; well knowing, that *holiness of office* is a perfectly distinct thing from *holiness of character*, and that the consecration of a *Judas* was no less valid than that of a *Paul* or a *Peter*.

*prophet.*



*prophet.* With *this tail* he draws the *third part* of the stars of heaven, and casts them down to the earth: in other words, he causes those *Christian bishops*, whose sees lay in the *Roman Empire*\*, to apostatize from the purity of the apostolic faith. The appointed time, during which he is permitted to reign, is the *1260 years of the great Apostasy*: hence the woman is said to flee from his face, during precisely that period, into the wilderness, as Elijah heretofore did from the face of Ahab: and there, in the midst of the *spiritual barrenness* which spreads far and wide around her, she is fed with the *heavenly manna of the word* in her prepared place; as Elijah was, in the waste and howling desert, by the ravens.

“ And there was war in heaven: Michael and  
 “ his angels fought against the dragon: and the  
 “ dragon fought and his angels, and prevailed  
 “ not; neither was their place found any more in  
 “ heaven. And the great dragon was cast out,  
 “ that old serpent, called the devil and Satan,  
 “ which deceiveth the whole world: he was cast  
 “ out into the earth, and his angels were cast out  
 “ with him. And I heard a loud voice saying in  
 “ heaven, Now is come salvation, and strength, and  
 “ the kingdom of our God, and the power of his  
 “ Christ: for the accuser of our brethren is cast  
 “ down, which accused them before our God day

\* We have already seen, that the *Roman Empire* is frequently represented in the Revelation as being a *third part of the symbolical Universe*.

“ and

“ and night. And they overcame him by the blood  
 “ of the Lamb, and by the word of their testi-  
 “ mony; and they loved not their lives unto death.  
 “ Therefore rejoice, ye heavens, and ye that dwell  
 “ in them. Woe to the inhabitants of the earth  
 “ and the sea! for the devil is come down unto  
 “ you, having great wrath, because he knoweth  
 “ that he hath but a short time.

“ And, when the dragon saw, that he was cast  
 “ unto the earth, he (*still*) persecuted the woman,  
 “ which brought forth the man-child. (Now to  
 “ the woman were given two wings of a great  
 “ eagle\*, that she might fly into the wilderness,  
 “ into her place, where she is nourished for a  
 “ time, and times, and half a time, from the face  
 “ of the serpent.) And the serpent cast out of his  
 “ mouth water as a flood after the woman, that he  
 “ might cause her to be carried away of the flood.  
 “ And the earth helped the woman; and the earth  
 “ opened her mouth, and swallowed up the flood  
 “ which the dragon cast out of his mouth. And

\* This idea is manifestly taken from that of Exodus, wherein the sojourn of *the Israelites in the wilderness*, from the face of *the Egyptians*, is described precisely in the same manner as the sojourn of *the woman in the spiritual wilderness*, from the face of *the serpent*. “Ye have seen what I did unto the Egyptians; and how I bare you *on eagles' wings*, and brought you unto myself.” (Exod. xix. 4.) Bp. Newton, agreeably to the plan of interpretation upon which he set out, and which I cannot but think wrong, seems to imagine, that, *the eagle being the Roman ensign*, the *two wings* may allude to the *Eastern and Western empires*.

“ the dragon was wroth with the woman, and went  
 “ to make war with the remnant of her seed,  
 “ which keep the commandments of God, and  
 “ have the testimony of Jesus Christ.”

Throughout the whole of the present prophecy, we cannot too attentively keep in mind, that *the dragon* is neither *the Roman empire* nor *the Pope*, although *the instigator* of them both, but simply *the devil*: for this clear discrimination of character, which the Apostle anxiously as it were insists upon, will alone lead us to a right understanding of what is meant by *his fall from heaven to earth*. So long as Satan found *an apostate Church* a convenient engine for persecuting the faithful followers of Christ, just so long he continued in it: but, when the age of superstition and ecclesiastical tyranny was past; when the papal thunders were no longer regarded; and when he found, that *the two witnesses* ascended up into *heaven*, not only in *Germany*, but in *Britain, Sweden, and Denmark*, in despite of all his attempts to prevent them: then it became time for him to quit his ancient station, and to seek some more convenient battery against *the symbolical woman*. Driven from *heaven* or *the Church*, and finding that he could no longer execute his gigantic plans of mischief through the instrumentality of *the Papacy*, he next took his stand upon *the earth*, and again renewed his attacks upon *the woman* and *her mystic offspring* with more virulence than ever. Not but that he still retained his influence over *the apostatical*  
*heaven,*

*heaven*, and over many of *those stars* whom his long-fostered superstition had cast down to *the ground*: but the *Roman church* was henceforth only *an inferior consideration* with him: like a worn out instrument, its blows were not now attended with their former effects: *a new station* must be assumed, whence in an age of literature and refinement *the woman* and *the remnant of her seed* might be assailed with a greater probability of victory. This station, we learn from the prophet, was *the earth*, or *the secular Roman empire*. Satan, no longer arrayed like *an angel of light*, like a *minister of the Church of Christ*, now assumed the garb of *humanity*, *liberality*, *candour*, and *philosophy*: and prepared to vomit forth from the dark dens of atheism and infidelity *that flood*, with which he hoped to carry away his enemy.

Flectere si nequeo superos, Acheronta movebo.

From this general statement, I shall descend to particulars. *The war between Michael and the dragon* does not, I apprehend, relate *exclusively* to *the war between the witnesses and the beast*, mentioned in *the preceding chapter*, although it doubtless comprehends it as *a part of one great whole*. The difference between them is sufficiently striking to justify this supposition. *The war of the witnesses* took place in only *one particular street of the great city*. *The war of Michael* was carried on in *the Church general*. *The war of the witnesses* was fought upon *earth*: whence we may conclude, that it was not only *a spiritual one*, as  
I 2
being

being fought *by the witnesses*; but also a *literal* one, like those of the *Saracenic locusts* and *Turkish horsemen*, as being fought *upon earth*, and with a *material enemy*, the *last head of the beast*. The war of *Michael* was fought *in heaven*; and the weapons of his soldiers were, not carnal, but *spiritual*; for they overcame *the dragon* "by the blood of the *Lamb*, and by the word of their testimony, and "they loved not their lives unto death." This *second war* therefore comprehends *the spiritual*, though not *the literal*, part of the *former war of the witnesses*. It was not, like the *first*, begun and ended within the space of a few years: but it was a long-continued struggle between *the powers of light*, and *the powers of darkness*. It commenced with *the Apostasy itself*: it raged with dreadful fury in the age of the *Waldenses* and *Albigenses*: it issued in a signal victory at the time of *the reformation*, the victory here celebrated by the prophet: but it will continue, *with abated violence*, even after Satan has chosen a different and more formidable station, to the very end of *the 1260 years*; for, throughout the whole of this period, are *the saints* to be given into the hand of *the papal horn*, and *the witnesses* to prophesy in sackcloth. At the era of *the reformation* then, *the great victory of Michael over the dragon* was atchieved. Then it was, that "salvation, and "strength, and the kingdom of our God, and "the power of his Christ," were manifested. Then it was, that "the accuser of our brethren  
" was

“ was cast down, which accused them before “ our God, day and night,” of the very same crimes which he had heretofore alledged against the primitive martyrs and confessors ; *promiscuous fornication, infanticide, and even bestiality*. Then it was, that “ the *heavens*, and they that dwell in “ them,” were called upon to rejoice ; *heavens*, because the boasted catholicism of *the Roman heaven* was now annihilated, and *many* reformed *heavens* or *churches* were established, differing indeed unhappily in ecclesiastical polity, but holding one head even Christ. And then it was, that *a woe* was proleptically denounced against “ the inhabitants of *the earth*” or *the papal Roman empire in general*, and “ of *the sea*” or *a part of it which was shortly to be convulsed by revolution in particular* ; even *that third woe*, which was to be so much more tremendous than *either* of its *two predecessors* : “ for the devil had come down “ unto them, having great wrath, because he “ knoweth that he hath but *a short time*.” He had *many years* reigned triumphant in *the Church* under *the first* and *second woes*, during the long period of *the latter days*, during the age of superstition and idolatry : but his final great attempt to destroy *the woman* under *the third woe*, during the period of *the last days*, during the age of atheism and profane mockery, is to be comparatively only *a short time*. He was cast indeed from *heaven* under *the second woe* ; but his *peculiar time, the short time* alluded to by the Apostle,

commenced with the sounding of *the third woe-trumpet*. For this *last great woe* he had been diligently preparing, ever since his signal defeat by Michael and his angels: but his scheme was not ripe for execution, till the blast of *the seventh trumpet* gave the signal for the open developement of infernal anarchy, and undisguised hostility to the God of heaven. *The seventh trumpet*, as we have seen, began to sound *in the year 1792*, when *the French revolution* may be considered as accomplished. Now, supposing *the Apostasy* to have commenced *in the year 606*, it will be evident, that of *the 1260 years* only *74* remained unelapsed *in the year 1792*: consequently Satan had but a *very short time* for the accomplishment of *his last plan*, compared with *the preceding centuries* of his sway in *the church of Rome*.

In order the more fully to perceive the exact fulfilment of the prophecy now under consideration, it will be proper to trace the steps of *the dragon*, *after* he was cast out of *heaven*, and *before* the complete revelation of *Antichrist* took place under *the third woe-trumpet*.

At the revival of letters in Europe, the first discovery, that was made, was that of the multifarious absurdities maintained by *the Church of Rome*. These had long been held up to the world as the essentials of Christianity; and every impugner of them had been treated as a heretic. The consequence was, that the mummeries of *Popery* were charged upon *the Gospel*: and, be-  
cause

cause *they* were evidently ridiculous superstitions; *it* was thought to be ridiculous superstition likewise. Hence arose scepticism; which the subtle enemy of mankind soon matured into infidelity, and even into atheism.

The prophecy teaches us, that, when *the dragon* quitted *heaven*, he retired to *the earth*, and *the sea*: and history testifies, that it was not long, ere the fruits of his labours were abundantly evident in *France*, *Germany*, and *Italy*. "It is certain," says Mosheim, "that in *the sixteenth century* there lay "concealed in different parts of Europe several "persons, who entertained a virulent enmity "against religion in general, and in a more especial manner against the religion of the Gospel; "and who, both in their writings and in their "private conversation, sowed the seeds of impiety "and error, and instilled their odious principles "into weak and credulous minds. It is even reported, that in certain provinces of *France* and "*Italy*, schools were erected, whence these impious doctrines issued\*." These continental

\* It is probable, that from some one of these secret schools proceeded the famous pamphlet of *the three impostors*, meaning *Moses*, *Christ*, and *Mohammed*: if indeed there ever were such a pamphlet. Infidelity prevailed even among *the Popes* themselves; as if, disgusted with the absurdities of the very superstition which was so profitable to them, they had sought refuge in the bosom of atheism. The blasphemy of Leo the tenth is well known. "This fable of Jesus Christ," said he to Cardinal Bembo, "hath done us good service." According to the Romanists, *every Pope* is infallible: what sentiments will they entertain of Leo?



infidels may be considered as the real fathers of our English free-thinkers. Accordingly “ the histories of those times bear witness, that our English youth, who travelled even so early as the reign of James the First, returned too often with the seeds of vice and infidelity, which they gathered with the knowledge and the manners of more polished countries: and the court of Charles the second displays, in a very striking manner, the principles and habits, which the King and his Nobles had learned upon the continent. The general detestation of the hypocrisy and fanaticism of the Puritans tended to heighten their irreligion, and encouraged them to publish their opinions: but the kingdom at large was not infected by them; and the following reigns exhibit in every rank of people an attachment to religion, and a zeal in its cause, which the annals of no other nation can furnish \*,”

For a considerable length of time however, infidelity was confined to the higher and the literary orders; the humble and unambitious Christian was happily placed without the sphere of its influence. The project of *the wily serpent* was as yet in its infancy; and little did those nobles, who encouraged it, imagine, that they were unwarily helping to construct an engine destined for their own destruction. But, as the period of *the third woe-trumpet* approached, Satan took at once both

\* Hist. the Inter. Vol. II. P. 135,

a wider

a wider and more systematic range. Infidelity was diffused in a manner unknown in any former age. No class of society was exempt from its poison. Publications, adapted to the comprehension of the lower orders, were zealously distributed throughout every country in Europe by the secret clubs of the illuminated: and, as a mind unused to argument, can readily see an objection, without being able accurately to follow the train of reasoning which pervades the confutation of it, a captious doubt, once injected into the head of a poor and illiterate man, can scarcely ever be removed even by the clearest demonstration of the evidences of Christianity\*. Impudent assertion  
now

\* A learned and much revered friend of mine, (the Rev. R. Hudson head-master of the Grammar school at Hipperholme,) some time since put into my hands a small tract, which was industriously circulated in his neighbourhood. It was replete with a variety of quibbling questions, which the merest sciolist in theology would find little difficulty in answering, but which were perfectly well adapted to puzzle the intellect of a plain unsuspecting labourer. In order to avoid the necessity of annexing *the printer's name* to a publication, it was ingeniously *ante-dated*. "It was by small tracts of this sort," says the present worthy Bishop of London, "disseminated among the lower orders in every part of France, that the great body of the people there was prepared for that most astonishing event (which, without such preparation, could never have been so suddenly and so generally brought about), the public renunciation of the Christian Faith. In order to produce the very same effects *here*, and to pave the way for a general apostasy from the Gospel, by contaminating the principles and shaking the faith of the inferior classes of the people, the same arts  
" have

now occupied the place of proof: and a conviction of false representation was little regarded by those, whose object was to disseminate error, and who had regularly calculated that an atheistical publication would be read by many that would probably never see the answer to it. *Formerly* infidelity was conveyed in the shape of a *professed treatise*; and they, who chose to peruse it, were at least *aware* of what they might expect. Hence a careful Christian parent knew how to secure his inexperienced offspring from the effects of its poison. But *now*, there is scarcely a book which he dares to trust in the hands of his children, without first thoroughly examining it himself: and, even after *all* his precautions, his son may accidentally take up a treatise upon *botany* or *geology*, and rise from the perusal of it, if not an infidel, yet a sceptic. In short, the lurking poison of unbelief has of late years been “served up in every shape, “that is likely to allure, surprise, or beguile, the “imagination; in a fable, a tale, a novel, a poem; “in interspersed and broken hints; remote and “oblique surmises; in books of travels, of philosophy; of natural history; in a word, in any “form rather than that of a professed and regular disquisition\*.”

The sure word of prophecy has taught us where

“have been employed, the same brevities of infidelity have, to “my knowledge, been published and dispersed with great activity, and at a considerable expence, among the middling “and lower classes of men in this kingdom.” Charge 1794.

\* Paley’s Moral Philosophy.

to look for the *real* origin of these infernal productions. "Woe to the inhabitants of *the earth* and of *the sea* ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." It has done more. It has explicitly described to us the character of those abandoned men, those hardened scoffers, whom Satan was about to employ as his wretched tools in *the last days* \*. The existence of such men we have witnessed with our own eyes: but, till lately, we were not aware of their existence in any other than their mere *individual* capacity. We have at present however upon record the confession of an arch-atheist, that there has long been in Europe, particularly in *papal* Europe, a systematic combination of *the scoffers of the last days* for the purpose of *at once* overturning the throne and the altar, of letting loose *at once* those two dogs of hell *anarchy* and *atheism*.

"There was a class of men," says the notorious Condorcet, "which was soon formed in Europe, with a view, not so much to discover and make deep research after *truth*, as to diffuse it: whose chief object was to attack *prejudices* in the very asylums, where the clergy, the schools, the governments, and the ancient corporations, had received and protected them: and who made their glory to consist rather in *destroying popular error*, than in extending the limits of human

\* See the prophecies relative to *the last times* collected together in the *third chapter of this Work*.

"knowledge.

“ knowledge. This, though an indirect method  
 “ of forwarding its progress, was not, on that ac-  
 “ count, either less dangerous or less useful. In  
 “ England, Collins and Bolingbroke; in France,  
 “ Bayle, Fontenelle, Voltaire, Montesquieu, and  
 “ *the schools formed by these men*; combated in  
 “ favour of *truth*\*. They alternately employed  
 “ all the arms, with which learning and philo-  
 “ sophy, with which wit and the talent of writing,  
 “ could furnish them. *Assuming every tone,*  
 “ *taking every shape*, from the ludicrous to the  
 “ pathetic, *from the most learned and extensive*  
 “ *compilation to the novel or the petty pamphlet of*  
 “ *the day*; covering truth with a veil, which,  
 “ *sparing the eye that was too weak to bear it,*  
 “ *left to the reader the pleasure of guessing it*;  
 “ *insiduously caressing prejudices in order to strike*  
 “ *at them with more certainty and effect*; seldom  
 “ menacing more than one at a time, and that only  
 “ in part; sometimes *soothing the enemies of*  
 “ *reason, by seeming to ask but for a half tole-*  
 “ *ration in religion, or a half liberty in polity*;  
 “ *respecting despotism when they combated religious*  
 “ *absurdities, and religion when they attacked ty-*  
 “ *ranny*: combating these two pests in their very  
 “ principles, *though apparently invehement against*  
 “ *ridiculous and disgusting abuses; striking at*

\* What *the truth* was, for which Voltaire combated, a long life laboriously spent in the service of a hard task-master has amply shewn: and *France* has no less amply tasted the fruits of it.

“ the root of those pestiferous trees, whilst they  
 “ appeared only to wish to lop the straggling  
 “ branches; at one time pointing out superstition,  
 “ which covers despotism with its impenetrable  
 “ shield, to the friends of liberty, as the first  
 “ victim which they are to immolate, the first chain  
 “ to be cleft asunder; at another denouncing su-  
 “ perstition to despots as the real enemy of their  
 “ power, and alarming them with a representation  
 “ of its hypocritical plots and sanguinary rage;  
 “ but never ceasing to claim the independence of  
 “ reason, and the liberty of the press, as the right  
 “ and safeguard of mankind; inveighing with en-  
 “ thusiastic energy against the crimes of fanaticism  
 “ and tyranny; reprobating every thing which bore  
 “ the character of oppression, harshness, or bar-  
 “ barity, whether in religion, administration, mo-  
 “ rals, or laws; commanding kings, warriors,  
 “ priests, and magistrates, in the name of nature,  
 “ to spare the blood of men; reproaching them,  
 “ in a strain of the most energetic severity, with  
 “ that which their policy or indifference prodigally  
 “ lavished on the scaffold, or in the field of battle;  
 “ in fine, adopting the words reason, toleration,  
 “ and humanity, as their signal and call to arms.  
 “ Such was the modern philosophy, so much de-  
 “ tested by those numerous classes which exist  
 “ only by the aid of prejudices. *Its chiefs* had the  
 “ art of escaping vengeance, while they exposed  
 “ themselves to hatred; of concealing themselves  
 “ from persecution, while they made themselves  
 “ sufficiently

“ sufficiently conspicuous to lose nothing of their glory \*.”

In order as it were that the meaning of this rhapsody may not possibly be mistaken, the same Condorcet plainly tells us, what effects *this sort of truth*, propagated by Voltaire, *did* produce. Celebrating the glories and benefits of *the French revolution*, he observes, “ that it would have been impossible to shew in a clearer light the eternal obligations which human nature has to Voltaire. “ Circumstances were favourable. He did not foresee *all* that he has done, but *he has done all that we now see* †.” In order moreover, that we may not too candidly fancy, that Voltaire’s zeal was *only* directed against *the abuses of Popery*, while he respected *genuine Christianity*, he himself unequivocally informs us, that *the very Gospel of the Messiah*, whether embraced by protestants or papists, was *the real object* of his animosity ‡. “ I am weary,” says the pseudo-philosopher of Ferney, “ of hearing people repeat, that *twelve men* have been sufficient to establish Christianity:

\* Cited by Kett from *Esquisse d'un tableau historique des progrès de l'esprit humain*, par Condorcet. For the original, see the Annual Register P. 200; for the extract, Barruel’s Mem. of Jacobinism Vol. II. P. 133.

† *Life of Voltaire*, cited by Kett.

‡ The reader will have observed, that, in one of the clauses of the foregoing declamation of Condorcet, *religion* is used as the synonym of *religious absurdities*; and *government* and *religion* are declared to be *the two pests*, which the new philosophy *combats in their very principles*.

“ and

“ and I will prove, that *one* may suffice to overthrow it—Strike, but conceal your hand—The mysteries of Mithras are not to be divulged: the monster must fall pierced by a thousand *invisible* hands: yes, let it fall beneath a thousand repeated blows—I fear you are not sufficiently zealous; you bury your talents; you seem only to *contemn*, whilst you should *abhor* and *destroy* the monster—Crush the wretch.”

By the incessant labours of Voltaire, his diabolical principles, even before the foundation of Weishaupt's order of *the Illuminated*, were protected by *the sovereigns* of *Russia*, *Poland*, and *Prussia*, and by an innumerable host of *Landgraves*, *Margraves*, *Dukes*, and *Princes*. They had penetrated into *Bohemia*, *Austria*, *Spain*, *Switzerland*, and *Italy*. They had many zealous advocates in *England*: they had thoroughly impregnated *France*: and, in short, had more or less pervaded *the whole Roman earth*, where *the dragon* had now taken his station after his expulsion from *the symbolical heaven*.

It is not however perfectly ascertained, that Voltaire wished for more than the overthrow of *religion* and *royalty*. Proud of his talents, he at first “ did not pretend to enlighten housemaids and shoemakers, equally contemning the rabble, whether for or against him:” but, after the German union, a yet *more extensive* plan of mischief was resolved upon. The infernal ingenuity of Weishaupt contrived a method of subverting



verting not only *religion* and *royalty*, but *all governments whatsoever* : and Jacobinism, that consummation of united German and French villainy, proposed to set mankind free from *every restraint* both of *human* and *divine* law, and to let them loose like wild beasts upon each other, an infuriated herd of *anarchists* and *atheists*.

In this manner it was, that *the dragon*, quitting *heaven* for *earth*, and “ having great wrath because “ he knoweth that he hath but a short time,” prepared to vomit against *the symbolical* woman a noisome *flood* of mock philosophers, German and French, illuminated and masonic, “ with all their “ trumpery ;” of philanthropic cut-throats, civic thieves, humane anarchists, and candid atheists ; of high-born Catilines, and low-born buffoons\* ; of enlightened prostitutes, and revolutionary politicians ; of popish priests, and protestant ecclesiastics, united only by the common bonds of apostate profligacy ; of Jews, Turks†, infidels, and heretics ; of the *catharmata* of the prisons of Lyons and Paris, wretches who, escaping the just

\* “ During the French revolution, a comedian, dressed as a “ priest of the Illuminati, publicly appeared, personally attacking Almighty God, saying, *No, thou dost not exist. If “ thou hast power over the thunder-bolts, grasp them, aim them at “ the man who dares set thee at defiance in the face of thy altars. “ But no, I blaspheme thee, and I still live ; no, thou dost not “ exist.”* (Barruel’s Mem. of Jacobinism Vol. III. P. 217.) To the catalogue of low-born buffoons Mr. Thomas Paine may with much propriety be added.

† See Hist. the Interp. Vol. II. P. 267.

sentence

sentence of the law, commenced the reformers of  
 the world ; in short, of *all* the filth and offscouring  
 of *all* the kennels of *all* the streets of *the great  
 mystical city Babylon*. At the sounding of *the  
 third woe-trumpet*, the *flood* was at its height ; and  
 threatened to carry away in wild indiscriminate  
 confusion every thing sacred and venerable, every  
 thing salutary and dignified, every thing wise,  
 every thing lovely, every thing that adorns this life,  
 every thing that fits us for a better life. Woe to  
 the inhabitants of *the Roman earth* ; for the scourge  
 of an unheard of war impends over their devoted  
 heads ! Woe to those that flounder in the miry  
 waves of "*the vasty deep*," the *turbid sea* of re-  
 publican uproar "*foaming out its own shame* ;"  
 for the darkened sky portends a tempest of strange  
 miseries hitherto unthought of ! Short was the time  
 that elapsed between *the great earthquake* and the  
 blast of *the seventh angel*, when *revolutionary  
 France*, in the phrenzy of democratic enthusiasm,  
 established *atheism* and *anarchy* by law ; held out  
 the right hand of fellowship to the insurgents of  
 every nation ; commenced a tremendous massacre  
 of her enslaved citizens ; proclaimed the Son of  
 God to be an impostor, and his Gospel a forgery ;  
 swore to exterminate *Christianity* and *royalty* from  
 off the face of the earth, as she had blotted them  
 both out of her own dominions : and madly un-  
 sheathed the sword against every regularly estab-  
 lished government. But the Church of the Lord  
 is founded upon a rock ; and he hath promised,

that "the gates of hell shall never prevail against  
 "it." Although "the heathen rage, and the people  
 "imagine a lie;" although the destroyers of the  
 earth "set themselves in array, and the rulers take  
 "counsel together against Jehovah, and against  
 "his anointed; *Let us break their bands asunder,*  
*and cast away their cords from us:*" yet "he,  
 "that sitteth in the heavens shall laugh; the Lord  
 "shall have them in derision." Congregated  
 Europe, so God willed, met the infidels in arms.  
 Long and bloody was the contest; for *the whole*  
*"earth helped the woman."* Yet, notwithstanding  
 the various successes of the atheistical republic,  
 when the general pacification took place in *the year*  
 1801, *the earth* had swallowed up *the flood*, which  
*the dragon* cast out of his mouth. A trial had  
 been made of modern philosophy; and even  
*French* vanity was compelled to own, that this its  
 favourite child, however beautiful in theory, was  
 but ill calculated for practice. *Atheism* was dis-  
 placed from his throne, and *Christianity*, the  
*apostate Christianity indeed of the Church of*  
*Rome*, was nominally at least restored. This,  
 although an unwilling homage paid to religion, was  
 nevertheless not the triumph of *the mystic woman*.  
 For that triumph we must look to *reformed coun-*  
*tries*; and in a peculiar manner I apprehend, to  
*Britain and her virtuous sovereign*. Here the  
*raging flood* has been in a remarkable manner  
 swallowed up. Bursting as it did with hellish vio-  
 lence over papal *Germany, Italy, and Spain*;  
 here

here its proud waves, by the marvellous interposition of Providence, have been stayed. Superior to all Europe, *France* was unable to break the single strength of *England*, even when republican artifices had banded against her the united force of *Russia*, *Sweden*, *Denmark*, and *Spain*; for *England* stayed herself upon her God. Adopting her Saviour's rule of judging men by their fruits, she perceived, ere long, that modern philosophy, notwithstanding its high pretensions, was any thing but heaven-born. In this favoured land its absurdities have been more ably and more fully exposed than elsewhere. Here peculiarly hath the Scripture been accomplished, that *the scoffers of the last days*, those resisters of the truth, "men of corrupt minds, reprobate concerning the faith, should proceed no further; for their folly should be manifest unto all." Here Christianity is still as little likely to be overthrown, as it was before Voltaire and his miscreant associates first drew the breath of heaven. Here the woman is still nourished in her "place prepared of God," though surrounded by a wilderness of *Popery*, *Mohammedism*, and *Infidelity*. Here she is still holpen "from the face of *the Serpent*," and from the raging waves of *the flood*. Resolute in honouring the religion of Christ, and in giving glory to his holy name, both *the sovereign* and *the people of England* have hitherto been enabled firmly and successfully to resist alike the secret artifices and open assaults of *the infernal serpent*.

“ And the dragon was wroth with the woman;  
 “ and went to make war with the remnant of her  
 “ seed, which keep the commandments of God,  
 “ and have the testimony of Jesus Christ.”

We are repeatedly informed by St. John, that *the little book* extends through the whole period of *the 1260 days*, though a more particular account of *the last times* under *the seventh trumpet* is reserved for *the prophecy* that immediately succeeds *the little book*. Such being the case, it is evident, that *this war of the dragon against the woman*, being mentioned *at the very end of the whole history of the dragon's machinations*, will take place *at the very end of the 1260 days*, or, as Daniel expresses it, *at the time of the end\**. But, if it take place *at the time of the end*, it must be the same as *the expedition of the infidel king* predicted by Daniel, and as *the war* foretold by St. John as about to be undertaken by *a confederacy of the beast, the false prophet, and the kings of the Roman earth*, under *the seventh vial*. As yet therefore it is future. It will be *the last great effort of Satan against the Church* previous to the commencement of the Millennium; an effort made by his two agents, *Infi-*

\* I have already observed, that *the four chapters of the little book* run parallel to one another; each extending from *the beginning to the end of the whole 1260 days*. *This war therefore between the dragon and the woman* will synchronize with *some part of the blast of the seventh trumpet*, mentioned in *the preceding chapter*: in other words, it will synchronize with *some one of the seven vials*, all of which are included under *the seventh trumpet*.

*delity and Popery*, unnaturally then as at present leagued together, to oppress the faithful worshippers of God, and to prevent *the restoration of the Jews* \*. From the declaration, that it shall be a war against *the remnant of the woman's seed*, and from other parallel declarations †, I think we may infer, that it will be a sort of *crusade or holy war*; a war, entered upon by *Infidelity and Popery*, under the pretext of *religion* and under a pretence of *zeal for the catholic church*, against those that have come out of *the mystic Babylon*, and have refused to be partakers of her sins. If I be right in this opinion, *the powerful protestant kingdom of England* will certainly be one of the principal objects against which the wrath of *the dragon* will be directed. Her courage and wisdom have long been the main instruments under God, of confounding all his measures, and of frustrating all his attempts. While he yet reigned in *the symbolical heaven*, she was his grand opponent, and thence obtained the glorious title of *the bulwark of the Reformation*: and now that he has been cast out into *the earth*, she hath still proved his most indefatigable and successful adversary, blasting his schemes, exposing his nefarious projects, withering the arm of his wretched vassals, and in the presence of the enslaved Roman empire bearding them to their face with stern defiance. Hence we must expect, that

\* More will be said upon this subject hereafter.

† These will be considered in a future chapter.

his almost *exclusive* rage will be directed against her. *The end* however is not yet. This war, *professedly* undertaken against *the woman and the remnant of her seed*, has not yet commenced : and, when it *does* commence, whatever temporary and partial success may attend *Antichrist* and his rebel rout, it will eventually and speedily terminate in their confusion and utter overthrow. Toward the close of *the 1260 days*, *the dragon* shall gather together by secret diabolical agency *the beast, the false prophet*, and *the kings of the papal earth* ; and shall cause his minister *the infidel tyrant*, then become *the avowed champion of the false prophet*, to “ go forth with great fury to destroy, and religiously to devote to extermination, many.” But, although he shall succeed in “ planting the tabernacles of his palaces between the seas in the “ glorious holy mountain :” yet in vain shall he “ sanctify war ;” in vain shall he assemble his enslaved multitudes against *that mighty maritime nation*, which is destined to take the lead in turning the captivity of God’s ancient people. Unable to impede the progress of those “ swift messengers” or the Lord “ unto a nation dragged away and “ plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, “ and trampled under foot, whose land” *the symbolical* “ rivers” of foreign invaders “ have spoiled ;” unable to frustrate the least of the high purposes of Jehovah, this lawless despiser both of things human and things divine shall, in *the fatal battle*

*battle of Armageddon*, “ come to his end, and “ none shall help him\*.” Into these yet future matters however we must not dare to pry *beyond what is expressly written*. The book of futurity is as yet sealed ; and who shall open it before the appointed season ? We have in our hands *the prediction of the war between the dragon and the remaining seed of the woman*. We have it in *strict chronological connection with other prophecies*. We read, that it is to take place *in the course of the 1260 years*, while *the witnesses* are prophesying in sackcloth, while *the Church* is nourished in the wilderness. We have abundant reason to conclude, that it will commence *towards the close of the 1260 days*, in *the last times of atheism and profaneness*. We know, that it must commence *after the dragon has been cast out of heaven ; after he has taken his station upon earth ; after he has vomited forth a flood against the mystic woman ; after the earth has swallowed up the flood ; when every current event bears testimony, that the third woe-trumpet is sounding, that the vials of the last*

\* The proposition, that *some great maritime and commercial nation will be very much concerned in bringing about the restoration of the Jews*, is admirably proved by the present Bp. of St. Asaph, in his letter upon the 18th chapter of Isaiah. Whatever degree of probability there might be in the conjecture, his Lordship does not venture to assert, that *England will be this great maritime and commercial nation* ; and his prudent reserve upon that point I cannot do better than imitate.

K 4

plagues



*plagues* are pouring out, and that *Satan* is come down to the inhabitants of *the earth* and *the sea* having great wrath; and *when* prophetic truth and chronological computation declare with united voice, that "he hath but a short time," that *the period of the great Apostasy* is nearly expired. To this era, thus variously pointed out, *the time of the end*, or *the close of the 1260 days*, alone corresponds in every particular. May we, like Daniel, "rest, and stand in our lot at the end of the days\*."

## SECTION III.

*Concerning the ten-horned beast of the sea.*

The prophet, after having conducted us as it were behind the scenes, and shewn us that every string both of *the great Apostasy* and of *the tyranny of Antichrist* is in reality worked by *the infernal serpent*, next proceeds to bring us acquainted with the characters of the *ostensible agents*, by whose instrumentality and through whose instigation the Church was to be in a persecuted state through *the long period of 1260 years*.

\* Mr. Galloway is right in his general idea respecting this prophecy, that a prediction, immediately connected with the 1260 days, cannot possibly relate to the days of Constantine: but he appears to me to be almost invariably wrong in his particular exposition of it. See Comment. P. 120—157.

" And

“ And I stood\* upon the sand of the sea, and  
 “ saw a beast rise up out of the sea, having seven  
 “ heads and ten horns, and upon his heads the  
 “ name of blasphemy. And the beast, which I  
 “ saw, was like unto a leopard, and his feet were  
 “ as the feet of a bear, and his mouth as the  
 “ mouth of a lion: and the dragon gave him his  
 “ power, and his seat, and great authority. And  
 “ I saw one of his heads as it were wounded to  
 “ death; and his deadly wound was healed: and  
 “ all the world wondered after the beast. And  
 “ they worshipped the dragon, which gave great  
 “ power unto the beast, saying, Who is like unto  
 “ the beast? who is able to make war with him?  
 “ And there was given unto him a mouth speaking

\* The Latin copies, the Alexandrian M. S., and the Syriac,  
 read *and he stood*, meaning *the dragon*; and accordingly join the  
 clause *and he stood upon the sand of the sea* to the preceding  
 chapter. (Pol. Synop. in loc.). I know not however why we  
 should give up the common reading, which is that of all the  
 Greek copies with the single exception of the Alexandrian fol-  
 lowed by Aldus, and which agrees remarkably well with the  
 context. Mr. Mede wishes to adopt it, because he thinks, that  
 it confirms his interpretation of the preceding chapter, and shews  
 that *the rise of the ten-horned beast* is posterior to *the war of the*  
*dragon with the woman*. This however it certainly cannot do,  
 even if it be adopted; for, as I have already stated very suffi-  
 ciently, *the woman's sojourn in the wilderness of 1260 days* plainly  
 intimates, that *the war of the dragon* is the very same period as  
*the 42 months tyranny of the beast*; and consequently, that *the*  
*war* cannot in point of time precede *the tyranny*, as Mr. Mede  
 and Bp. Newton suppose.

“ great

“ great things and blasphemies; and power was  
 “ given unto him to continue forty and two months.  
 “ And he opened his mouth in blasphemy against  
 “ God, to blaspheme his name, and his tabernacle,  
 “ and them that dwell in heaven. And it was  
 “ given unto him to make war with the saints, and  
 “ to overcome them: and power was given him  
 “ over all kindreds, and tongues, and nations. And  
 “ all that dwell upon the earth shall worship him,  
 “ whose names are not written in the book of life  
 “ of the Lamb slain from the foundation of the  
 “ world. If any man have an ear, let him hear.  
 “ He, that leadeth into captivity, shall go into cap-  
 “ tivity: he, that killeth with the sword, must be  
 “ killed with the sword. Here is the patience and  
 “ the faith of the saints.”

In the preceding chapter, *the dragon* is repre-  
 sented as persecuting *the woman* with his *seven*  
*heads* and *ten horns*: here we have the symbol of  
*a beast*, which has likewise *seven heads* and *ten*  
*horns*. Now, since *the dragon* is declared to be  
*the devil*, *the heads* and *horns*, which he is described  
 as using against *the woman*, must be *the heads* and  
*horns* of *some power* subservient to his views. *This*  
*power* is now brought upon the stage.

According to Mr. Kett, “ *the first beast of the*  
 “ *Revelation*, and *the little horn of Daniel*, are  
 “ generally allowed to mean *the same power*, what-  
 “ ever *that power* may be\* :” and he afterwards

\* Hist. the Interp. Vol. I. P. 385.

asserts, that *this ten-horned beast is the Papacy\**, or, as he terms it, *the Papal Antichrist* †.

Nearly the same opinion is maintained by Mr. Galloway. He does not indeed allow, that *the first beast of the Revelation* is the same as *the little horn of Daniel's fourth beast*, for he asserts that *that little horn is the revolutionary power of France* ‡: but he has written a whole dissertation for the express purpose of shewing, that *the ten-horned apocalyptic beast is the Papacy* §.

Bp. Newton, with much more propriety than either of these two authors, observes, that “ no doubt is to be made, that *this beast* was designed “ to represent *the Roman empire*; for thus far “ both ancients, and moderns, papists and protestants, are agreed ||.” Had his Lordship steadily adhered to this simple, and indeed undeniable, proposition, I should have had the happiness of being able to sanction my own views of the subject with the authority of one of our ablest commentators upon prophecy: but, quitting the assertion with which he originally set out, he soon en-

\* Yet he elsewhere teaches us, that *the little horn* is the same as *the second apocalyptic beast*, which he conceives to be *French Infidelity*. (Ibid. P. 347.) I have cited the whole passage, where this assertion is made, at the beginning of the 4th chapter of the present work.

† Ibid. P. 392—and Vol. II. P. 1—66.

‡ This point has already been fully discussed in *the 4th chapter of the present work*.

§ Prophetic Hist. of the Church of Rome.

|| Dissert. Vol. II. P. 284,

tirely

tirely diverts the attention of his reader from *the great secular Roman beast* (as the Bishop himself\* styles it) to *that spiritual power* which Daniel symbolizes by *the little horn of the beast*. He commences his discussion with saying very truly, that *the beast is the Roman empire*; and *this beast* he afterwards pronounces no less truly to be *a secular beast*: yet, in the course of a very few pages, he informs us, that *the beast* is evidently *the little horn*, which he had already proved with irrefragable arguments to be *the Papacy*. Now *the beast* is said by St. John to be the same as *his own last head*†: hence the Bishop, having pronounced *the beast* to be *the little horn* or *the Papacy*, of course pronounces *the Papacy* to be *the last head* like-

\* Ibid. P. 290.

† “The beast, that was, and is not, even he is the eighth, and \* is of the seven.” (Rev. xvii. 11.) Some suppose, that this is spoken by way of synecdoche; but I know not what right we have to tamper with the plain declaration of the Apostle. (See Pol. Synop. in loc.) I consider it as a very leading part of the prophecy, and as being studiously introduced to prevent any possibility of mistake respecting *the power* intended by *the last head*. *The temporal dominion* of all *the six first heads*, springing up as they respectively did before the division of the Empire, extended over *the whole of the Empire*: and we are here assured by St. John, that *the temporal dominion* of *the last head*, notwithstanding the division of the Empire into *the ten horns*, shall extend over *the whole of the Empire* likewise. Would we then discover *the last head*, we must seek for a power whose dominions have been commensurate with *the whole Western Empire*: for *this last head*, whatever it may be, is, like *its six predecessors*, to be *the whole beast*.

wise;

wise: that is to say, he makes a *spiritual power* to be *the last head of the beast* and consequently *the whole beast*, notwithstanding he had declared that *this very beast* is a *secular empire*.

Respecting this opinion it may be observed, that, if *the beast* be a *secular empire*, it is impossible that his *last head*, which is identified with himself, should be a *spiritual power*; because, if that were the case, *the beast* would no longer be a *secular empire*, but a *spiritual* one. *Popery* indeed like *Mohammedism*, is symbolized, merely as an *ecclesiastical kingdom*, by a *horn* originally small and afterwards becoming so powerful as to have a look more stout than its fellows and as to influence the actions of the whole beast; nor is there any inconsistency in representing symbolically what has really happened, namely *the rise of an ecclesiastical kingdom out of a secular empire*: but I can form no idea how it is possible, that *the papal horn* should be considered as *the last head of the secular beast*, when that head is declared to be the same at its first rise as *the whole secular beast* himself. *The Pope* can only be *the last head of the secular beast*: either in his *spiritual* or in his *secular* character. He cannot in his *spiritual*: because *the last head of the beast* is to be *the whole beast*; and no ingenuity can shew, that an *ecclesiastical kingdom*, as such, is the same as a *secular empire*. He cannot in his *secular*, as sovereign of *St. Peter's patrimony*: both because it is unreasonable to esteem a petty *temporal* prince the head of a great *secular empire*;

empire; and because, as I have just observed, *the last head* was to be *the whole secular beast* at its first rise, which *the Pope* as a temporal prince never was.

I am perfectly aware, that to this objection Bp. Newton would reply, that *the Pope* is “*the head of the state as well as of the church, the king of kings, as well as the bishop of bishops*” ; that there is no contradiction in a person being at once *the head* both of *the state* and *the church* ; and consequently that *the Pope*, although a *spiritual* character, may be justly esteemed *the head of the secular beast* in his capacity of “*king of kings*.” I am aware likewise, that the canonists assert, that “*there is no sovereign power but in the Pope* ;” and that *the Popes* have repeatedly maintained, that all regal authority is derived from them, as in that remarkable instance when *Boniface the eighth* wrote to *Philip the Fair*, “*We will have thee know that thou art subject to us both in temporals and spirituals*†.” But to all such arguments as these the answer is sufficiently obvious : there is a very wide difference between *only claiming* and *really possessing* temporal supremacy. Now *the Popes* have been sufficiently importunate in *claiming* the title and authority of “*king of kings* ;” and, had they succeeded in *establishing* such a claim, I could readily have allowed that

\* Bp. Newton's Dissert. Vol. II. P. 296.

† Whitaker's Comment. P. 229—234, 256, 257.

they

they might be, what Bp. Newton supposes them to be, *the last head of the secular beast* \* : but, if we consult

\* Mr. Whitaker, who like Bp. Newton supposes *the Pope* to be *the last head of the beast*, cites Dr. Barrow as asserting, that, in the last Lateran council, "one bishop styled the Pope *prince of the world*; another orator called him *king of kings*, and *monarch of the earth*; another great prelate said of him, that *he had all power above all powers both of heaven and earth.*" (Whitaker's Comment. P. 256.) He likewise cites a sermon of *Pope Innocent the third*, as containing the following passage. "The church, who is my spouse, does not at her marriage come to me empty handed. She has bestowed a precious, an invaluable, dowry on me; an absolute power in spirituals, an extensive authority in temporals. She has given me the mitre for the ensign of my spiritual, and the crown of my temporal, jurisdiction; the mitre as priest, the crown as king; constituting me his vicar, who bears this inscription written on his thigh and his vestment, *King of kings and Lord of lords.*" (Ibid. P. 234.) He further cites a bull of *Sixtus the fifth* against *the king of Navarre* and *the Prince of Condé*, wherein it is declared, that "the authority delegated to St. Peter and his successors, by the infinite power of the Eternal, is above all power of the kings of the earth; that theirs it is to enforce the observance, and to punish the infringers of it, by pulling them from their thrones, how powerful soever they be, and casting them to the earth as ministers of Satan." (Ibid. P. 229.) In all these declarations however I can discover nothing like a proof, that *the Pope* is *head of the state*, and therefore *the last head of the secular beast*. I learn from them most undeniably, that *the Popes* have repeatedly *claimed* a temporal, no less than a spiritual, supremacy: but, before I can allow that they constitute *the last head of the beast*, I must have it shewn to me that their claim has been *allowed*. Till this be done, we are only informed what *the Popes* have been *styled* by themselves and their flatterers, not what they *really are* and *have been*. Exactly the same remark applies to Mr. Sharpe's observations upon the  
same



consult history, we shall find that the very reverse is the case: the claim has often been *made*, but it has never been generally *allowed* by the great European powers: consequently, if it has never been *allowed*, but on the contrary strenuously *resisted*, with what propriety can we admit the scheme, which makes *the Pope* to be *the last head of the secular beast*, as being “the head of the state as well as of the church, the king of kings as well as bishop of bishops?”

When *Pope Hildebrand* excommunicated and deposed *the Emperor Henry*, that prince called an

same subject. *The Pope* may call himself *Rector Orbis*, and claim an authority over all the kings of the earth, so long as he pleases; but this alone will never prove that he *is* the ruler of the world, or that any such authority is *allowed* to him. (Append. to an Inquiry into the description of Babylon P. 11.) It is not unworthy of notice, that even *the claim* of temporal supremacy was not made by *the Popes*, till a considerable period after they had been declared *supreme head of the Church*. The insolent *Gregory the second*, throughout his whole quarrel with *Leo Isauricus* respecting image-worship in the year 727, though he vehemently claimed the power of excommunicating even sovereign princes, presumed not to assert that he possessed any *temporal supremacy* over *the Emperor*. In one of his epistles to *Leo*, “the limits of civil and ecclesiastical powers are defined by the Pontiff. To the former he appropriates the body; to the latter, the soul: the sword of justice is in the hands of the magistrate: the more formidable weapon of excommunication is entrusted to the clergy; and, in the exercise of their divine commission, a zealous son will not spare his offending father: the successors of St. Peter may lawfully chastise the kings of the earth.” Hist. of Decline and Fall Vol. ix. P. 135.

assembly,

assembly, and asked their opinion respecting the pretended right of *the Pope* to depose an *Emperor*: upon which, all, both Germans and Italians, unanimously pronounced, that *the Pope*, instead of having power over *the Emperor*, owed him obedience\*. So likewise, although *the Emperor Frederic* condescended to hold *the Pope's* stirrup, he first declared, that this was no mark of homage, but only a compliment paid to his holiness as the spiritual representative of Christ†. *The same Emperor*, in order to shew his independence of *the Pope*, repudiated his wife by his own authority‡: and, when *the Pope* had presumed to assert that he bestowed upon him *the Empire* as a fief of *the holy see*, he published a manifesto, in which he openly gave the lie to all those who should dare to say, that he held his crown of any other than God himself, declaring that he would rather resign it altogether than suffer it to be debased in his possession§. In a similar manner, when *Pope Innocent the third* excommunicated and deposed *the Emperor Philip*, the German nobility of his party complained in a letter to *the Pope*, that his holiness had intermeddled in the election of a king of *the Romans*, contrary to the rights of the German princes and the duty of his own pontificate, which originally depended upon the imperial crown||. So again, when *Pope Honorius* threat-

\* Mod. Univ. Hist. Vol. xxix. P. 86.

† Ibid. P. 118.

‡ Ibid. P. 117. § Ibid. P. 120, 121.

Ibid P. 168.

ened to excommunicate *the Emperor Frederic the second* on account of his expelling from their sees some bishops who were creatures of *the Pope*, he was plainly informed, that *the Emperors* had always possessed an authority and sovereign jurisdiction over the ecclesiastical state, that his grandfather and father had maintained this jurisdiction in full force, and that he neither could nor would divest himself of it to the prejudice of the Empire and his successors\*. *The Emperor Albert* indeed was compelled by the exigencies of the times to own, that *kings and emperors* received the power of the temporal sword from *the Pope*†: but afterwards, when *Pope John* declared *the imperial dignity* to be a fief of *the holy see*, the *Emperor Louis* assembled all the learned men of Germany, both of the clergy and the laity, to give their opinion of the bull which contained such a claim. These all concluded, that it was unjust, unreasonable, and contrary to the Christian religion, as tending to abolish the sovereign power of princes; and the states of *the Empire* requested *the Emperor* to take care, that the imperial dignity should not be trampled upon, nor the Germanic liberty reduced to bondage‡. Finding however that *the Popes* still from time to time renewed their pretensions, the princes of *the Empire*, ecclesiastical as well as secular, at length enacted the famous con-

\* Mod. Univ. Hist. Vol. xxx. P. 186.

† Ibid. P. 257.

‡ Ibid. P. 294, 295, 296.

stitution

stitution by which *the Empire* was declared to be for ever independent of *the Pope*\*.

If from *the Empire* we pass to *Hungary*, we shall find, that *the temporal supremacy of the Pope* was in *the year* 1303 so steadily resisted in that country, that his holiness himself was excommunicated by the Hungarian bishops, in consequence of his having presumed to lay the city of Buda under an interdict, because his pretended right to dispose of the crown of that kingdom was resolutely denied †.

In our own country, when *Pope Hildebrand* summoned *William the Conqueror* to do homage for *the kingdom of England*, as a fief of *the Roman see*, *William* replied, that he held his crown only of God and his own sword; and, when the nuncio threatened him with the censures of the Church, he published an edict forbidding his subjects to acknowledge *any Pope* but such as he should approve, or to receive any order from Rome without his permission ‡. *England* indeed submitted to *the Pope* in the disgraceful reign of *king John*; but in that of his successor the English agents at the council of Lyons protested against the act, and declared that *John* had no right without the consent of his barons to reduce the kingdom to so ignominious a servitude §.

\* Mod. Univ. Hist. Vol. xxix. P. 311.

† Mod. Univ. Hist. Vol. xlii. P. 32.

‡ Smollett's Hist. of England Vol. i. P. 418.

§ Mod. Univ. Hist. Vol. xxxix. P. 174.

As for *France*, when *Boniface the eighth* claimed a temporal superiority over *Philip the Fair*, the states of the kingdom formally disavowed the authority of *the Pope*, and maintained the independent sovereignty of their prince\*.

So likewise, when *Gregory the seventh* claimed the same superiority over the different kingdoms of *Spain*, *Don Alonso* and *the other sovereigns* unanimously declared, that they were independent princes, and would own no superior upon earth †.

Thus it appears, when we descend to facts, upon what very slender grounds Bp. Newton makes *the Pope* to be *the last head of the secular beast*, “the head of *the state* as well as of *the church*, the king of kings as well as the bishop of bishops.”

Nor is this the only objection to which the system of Bp. Newton is liable. In a prophecy of Daniel already considered, *four great beasts*, or *universal empires*, are described as rising successively out of *the sea*. The last of them, like *the apocalyptic beast* now under consideration, is said to have *ten horns*, to be exceeding terrible, and to be different from those which preceded it. Hence I collect, that *the fourth beast of Daniel*, and *the first beast of St. John*, are designed to symbolize *the same power*. No doubt however is entertained, that *Daniel's fourth beast* is *the Roman empire*: it follows therefore, agreeably to Bp. Newton's original proposition, that *St. John's first beast* is *the*

M. d. Univ. Hist. Vol. xxiii. P. 385. † Ibid. Vol. xx. P. 63.

*Roman empire* likewise at some period or other of its existence. Now *this fourth beast of Daniel* is said to have *a little horn*, springing up among his *ten larger horns*; which *little horn* has been shewn to be *the Papacy*. If then *the little horn* be *the Papacy*, and if *Daniel's fourth beast* be not *the Papacy*, but *the Roman empire* out of which *the Papacy* sprung; *St. John's first beast*, being the same as *Daniel's fourth beast*, must assuredly be *the Roman empire* likewise, and therefore cannot be *the Papacy*. To me, I must be free to confess, it is a matter of no small wonder, that *the first beast of St. John* should ever have been thought to symbolize *the Papacy*: for, if *this beast* be the same as *Daniel's fourth beast*, a point maintained even by Bp. Newton himself, he certainly cannot be likewise the same as only *the little horn* of *that very identical beast*. The reason is manifest: such a supposition as this does in fact make *Daniel's fourth beast* precisely the same as *his own little horn*; a supposition to the full as unwarrantable, as to conclude that he is the same as *any one* of his other *ten horns*\*. Yet does Bp. Newton, not regarding

\* Such a supposition cannot be better confuted than in the following passage. “ Si Malvendæ et Lessio fides habeatur, bestia hæc Johannis decacornis et septiceps nihil aliud erit quam cornu illud parvulum bestię quartæ Danielis: et proinde decem cornua apud Danielem non erunt cornua bestię, sed parvi istius corniculi, quod tamen post illa decem exortum est, septemque capita apud Johannem ejusdem corniculi capita crunt. Quo quid absurdius? Certè si bestia  
 L 3 “ illa

garding this manifest violation of symbolical analogy and figurative propriety, adopt the inconsistent scheme of typifying *the Papacy* both by *the eleventh horn of a beast*, and by *the identical beast himself* to whom *that eleventh horn* belongs \*.

" illa quarta Romanum est imperium, sunt hæc cornua ipsius bestię, h. e. Romani statūs, vel reges provinciarum, in quas imperium illud dividendum est." Downham: apud Pol. Synop. in loc.

\* It was observed to me with his usual acuteness by the present Bp. of St. Asaph, in a conversation upon this very subject, that it is impossible for *one of the horns of a symbolical beast* to mean the same thing as *the symbolical beast himself*. A head, importing as it does *a form of government*, must necessarily be in some sort identified with *the beast or empire* over which it presides, because they jointly form only *a single body politic*: but *a horn*, importing *one of the kingdoms which have sprung out of an empire*, can never be identified with *the whole empire* of which it constitutes only *a single part*. Hence St. John does not say, that *the six first heads of the beast* are respectively the same as *the beast himself*; because such an observation would have been plainly superfluous, *the empire* under all *its six heads* being in an undivided state, and therefore of course universally subject to *its six successive forms of government*: but he specially observes, that *the last head* should be *the beast himself*; because, although *the empire* previous to the rise of *this last head* had branched out into *ten horns*, yet *this last mighty head* should at its first rise so completely swallow up most of *the ten separate horns*, as to become, like *each of its six predecessors*, the *whole beast*, however unexpected such an event might be after the division of the empire. A power may indeed be symbolized both by *the little horn of one beast*, and by *the whole body of another distinct beast*, as is the case with *the spiritual kingdom of the Papacy* expanding into *a spiritual empire*: but it certainly cannot be symbolized both by *the horn of a beast* and by *the very identical beast to whom that horn is attached*.

The

*The seven-headed and ten-horned apocalyptic beast* then is the same as *the fourth and ten-horned beast of Daniel*: in other words, he is *the Roman empire*; which, according to the sure declaration of prophecy, is *the last universal empire* with which *the Church* shall be concerned. Daniel does not mention *the seven heads of this beast*, nor does he specially define *his form*; he only observes, that he was dreadful, terrible, and strong, and that he was diverse from *all the beasts* that were before him: but St. John amply supplies this deficiency, by informing us, that he had not only *the ten horns* noticed by Daniel, but likewise *seven heads*; and that *his shape* was compounded of *all the three beasts* which preceded him, *the Babylonian lion, the Medo-Persian bear, and the Macedonian leopard*.

I. This general position being established with the full *original* consent even of Bp. Newton himself, the first point to be considered is, in what sense St. John could be said prophetically to behold the rise of *the Roman empire*, when it had already been in existence many ages before *he* was born.

The Apostle affords us two distinct solutions of this important question: *first* by teaching us that *the beast*, after *his rise from the sea*, should have power given him to continue *forty two months* or *1260 years\**, the very period during which *his little*

\* “ Power was given unto him to continue forty and two months.” What is here translated *continue* ought rather to be



*the horn* was to carry on its persecutions against *the saints*; and *afterwards* by telling us, that *this same beast* "was, and is not, and yet is." Hence it appears, that, in *some* sense or *another*, the *Roman beast* was to possess a wonderful peculiarity which should most essentially distinguish him from his *three predecessors in universal empire*: he was *first to exist*; afterwards he *was to cease to exist*; and lastly he was *again to come into existence*.

"The mystery of the woman, and of the beast  
 "that carrieth her, which hath the seven heads  
 "and ten horns. The beast, that thou sawest,  
 "was, and is not; and shall ascend out of the  
 "bottomless pit, and go into perdition: and they,  
 "that dwell on the earth, shall wonder, whose  
 "names were not written in the book of life from  
 "the foundation of the world, when they behold the  
 "beast, that was, and is not, and yet is."

From comparing this passage with St. John's assertion, that *he saw the beast arise out of the sea*, and that *having thus arisen* he was to possess power *forty two months*; it will be manifest, that *the second period of the beast's existence* begins with, terminates with, and is therefore exactly commensurate with, *the 1260 years of the great Apostasy*: consequently, that it precisely coincides with

translated Hebraically *practise* or *prosper*. Now *the Roman beast* revived, and began to *practise*, when he delivered *the saints* into the hand of *his little horn*: consequently *the period of his practising*, and *the reign of his little horn*, are necessarily commensurate. See Bp. Newton's Dissert. Vol. II. P. 288,

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the tyrannical reign of *his own little horn* during a time, times, and half a time; with the treading of the holy city under foot during forty two months; with the prophesying of the two witnesses during 1260 days; and with the flight of the woman into the wilderness, from the face of the dragon, during the same period\*.

The near alliance of *the Apostasy* and *the beast* will lead us to the right understanding of what is meant by his *having been*, his *not being*, and his *renewed existence*†. “A beast,” as Bp. Newton most truly observes, and as I have already very fully stated in a preceding chapter, “A beast, in the prophetic style, is a tyrannical idolatrous empire: the kingdom of God and of Christ is never represented under the image of a beast.” This being the case, an empire is said to continue in existence as a beast, so long as it is a tyrannically idolatrous empire: when it puts away its idolatry and tyranny, and turns to the God of heaven, the beast, or those qualities whereby the empire was a beast, ceases to exist, though the empire itself may still remain: and, when it resumes its idolatry and tyranny, though they may not per-

\* See the preceding 5th chapter of this work. This coincidence of times seems to have been the principal reason why the ten-horned beast has been so frequently confounded with his own little horn or the Papacy: each was to continue in power 1260 days.

† “— the beast that was, and is not, and yet is.” The Complutensian edition reads “was, and is not, and yet shall be.” See Mede’s Works Vol. II. P. 653,

haps

haps bear precisely the same names as *its old idolatry and tyranny*, it then once more recommences *its existence in its original character of a beast*. So singular a circumstance as this never happened either to *the Babylonian beast, the Medo-Persian beast, or the Macedonian beast*. Whatever may have been the sentiments of Nebuchadnezzar, Darius the Mede, and his nephew Cyrus; whatever decrees they may have promulged in favour of true religion throughout their widely extended dominions; whatever privileges they may have granted to the ancient people of God: the voice of history bears ample testimony, that their subjects, *as a body*, never ceased to be idolaters\*. But this singular circumstance *has* happened to *the Roman beast*, and to *the Roman beast alone*. *That empire* was originally *a beast*, by its profession of paganism, and by its persecution of *the first set of men of understanding* mentioned by Daniel†: it ceased to be *a beast* under Constantine the great, when it embraced Christianity, and became the protector of the Church: and it again relapsed into *its bestial state*, when it set up the tyrannical supremacy of *the Pope*, adopted the worship of saints and

\* Though the Persians, in the time of Xerxes's famous expedition, were professed iconoclasts; yet, notwithstanding Dr. Hyde's laborious attempt to prove the contrary, I cannot but think it sufficiently evident, that they worshipped, possibly not altogether excluding the true God, the Sun, the Moon, and the Host of Heaven, in conjunction with their diluvian ancestors.

† Dan. xi. 33.

martyrs,

martyrs, and bitterly persecuted *the second set of men of understanding* \*. Now *the beast* erected the spiritual domination of *the Pope* in the year 606, by conferring upon him the prerogatives of universal episcopacy. Consequently *then* it was that *the beast* arose out of *the sea*, or out of *the turbulent times of Gothic invasion*, in *his third or revived state* : and he may be considered as having firmly taken his station upon the shore, when in the year 607 idolatry was openly re-established in the old heathen Pantheon. In this state, *the dragon*, or *Satan*, is said to have given him "his power, "and his seat, and great authority;" in the same manner as he had given them to him before, when the resolute advocate of paganism †.

## II. The

\* Ver. 35.

† It is in *this same third or papally idolatrous state* that *the beast* "shall go into perdition," or be utterly destroyed, as St. John in perfect harmony with Daniel specially informs us. (Rev. xvii. 11.—Dan. vii. 11.) After his division into *ten kingdoms*, and "because of the voice of the great words which *the horn* spake;" that is to say, when he has again become *a beast* by upholding the papal superstition, as he was before *a beast* by supporting the abominations of paganism : in this last state he goeth into perdition. "He shall not, as he did before, cease for a time, and revive again ; but shall be destroyed for ever." (Bp. Newton's Dissert. Vol. II. P. 331.) Hence we may conclude, that, since *the beast* is to be destroyed on account of *his little horn*, he will continue firmly leagued with *his little horn* to the very time of the end. Accordingly, as Daniel describes *the beast* and *his little horn* as perishing together, so St. John teaches us that *the same beast* and *the false prophet* shall be involved in one common ruin fighting against the Word of God. (Rev. xix. 20.) The necessary result of this statement is, that we must

II. The next point to be considered is the symbolical import of *the seven heads of the beast, and especially of his last head.*

It is to be observed, that, although *the seven-headed and ten-horned beast* arose out of *the sea* in the year wherein *the Apostasy* commenced, we are not on that account to suppose, either that *all his seven heads* were *then* in existence, or *all his ten original horns* \*. The symbol of *an Empire* must

must not expect any further reformation; but, on the contrary, that the followers of *the Pope* will become hardened in their false doctrines, and judicially blind to the clear denunciations of Scripture, so that like the Jews of old they shall unwittingly accomplish the oracles of God. As blindness in part hath happened unto Israel; so, because the Papists received not the love of the truth that they might be saved, God hath sent them strong delusion that they should believe a lie. (See 2 Thess. ii. 10, 11.) Mr. Whitaker, to whom the thanks of every protestant, particularly at the present juncture, are due for his well-timed and masterly statement of the abominations of Popery, observes, that “above a century ago Puffendorff expressed an opinion, that for the future, in all probability, *the Pope* would by degrees gain ground on the protestants, and “stated what makes any real reformation in the doctrine of his “followers impossible: that, if it should once be granted, that “*the Pope* has hitherto maintained but one single erroneous “point, his infallibility would then fall to the ground; and, if “that were removed, the whole superstructure of his ecclesiastical sovereignty, which is founded on it, must fall too.” (Comment. P. 460.) Ought not this consideration to put protestants upon their guard how they give any encouragement to the encroaching spirit of Popery?

\* *Two of the three horns*, which were to be plucked up before *the little horn*, namely *the kingdom of the Heruli*, and *the kingdom of*

must be so constructed as to take in the whole history of *that Empire*: whence, if we contemplate it at any given period previous to its final dissolution, *some members of the symbol* will unavoidably relate to *past events*, some to *present events*, and others to *future events*. This, we are specially informed by St. John, is the case with *the present symbol*.

“ Here is the mind, which hath wisdom. The  
 “ seven heads are seven mountains, on which the  
 “ woman sitteth. They are also seven kings (or  
 “ forms of government): five are fallen, and one  
 “ is, and the other is not yet come; and, when he  
 “ cometh, he must continue a short space. And  
 “ the beast, that was, and is not, even he is the  
 “ eighth, and is of the seven, and goeth into per-  
 “ dition.”

From this passage we learn, that *the seven heads* have a *two-fold mystical signification*; alluding both to *the seven hills* upon which *the city of Rome* was founded, and to *seven different forms of government* which either had arisen or should arise in *the Roman empire*. At the time when St. John wrote, *five of these forms* had already fallen, and *the sixth* was then in actual existence: there is no difficulty therefore, and consequently no dispute,

*of the Ostrogoths*, were fallen previous to the year 606; as were likewise *five* out of the *seven heads*, or *forms of government*. Sir Isaac Newton justly remarks, that, “ whatever was their number afterwards, they (*the ten horns*) are still called *the ten kings* from their first number.”

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in settling what is meant by *the first six heads of the beast*. Two Roman historians indeed have satisfactorily decided this point for us, by teaching us, that, previous to *the sixth or imperial form* under which St. John lived, their country had been subject to exactly *five others*; namely *kings, consuls, dictators, decenvirs, and military tribunes with consular authority*\*. The only point then, liable to dispute, is, *what form of Roman government* is intended by *the last head*: and here, I think, there cannot be much dispute, if we only compare *prophecy and history* together.

I have stated, that *the beast* arose out of *the sea* in the year 606, when he delivered *the saints* into the hand of *his little horn* by conferring upon *the Pope* the right of universal supremacy. Then it was, that he relapsed into his bestial state; and consequently then it was, that he began to exist afresh. Hence, since *five of his heads* had fallen in the days of St. John; and since *the same imperial sixth head*, that was originally an idolatrous head, and afterwards ceased to be so, constituted *the Bishop of Rome* a tyrant over *the Church*: hence, I say, it appears, that *the beast* began to exist afresh under *his sixth*: that is to say, *the beast* both *was, is not, and began again to be*, under one and the same *sixth head*: consequently, in point of chronology, when *the beast* revived, *his*

\* Liv. Hist. L. 6. E. 1—Tacit. Annal. L. 1. in initio. cited by Bp. Newton.

last

*last head* had not arisen. In the symbol however it was necessary that he should be represented complete in *all* his members, though *some* of those members, as I have just observed, unavoidably relate to *past* events, some to *present* events, and some to *future* events. Accordingly *the beast*, when he emerged from *the sea*, appeared to St. John complete with *all his seven heads*, notwithstanding *five of those heads* were already fallen; and notwithstanding *the last head* was not as yet in existence. In order to assist us in our inquiries after *this last head*, the prophet observes, that, whenever it *did* come, it should be *a double head*, consisting of *the seventh head* melting, as it were, into *the eighth head*; and that it should likewise be *the beast that was, and is not*: it should, in some sense or another, be *the beast that was and is not*, although *the beast* revived under *his sixth head*; and it should moreover be so powerful at its first rise, that it should in a manner be identified with *the whole beast himself*, notwithstanding his *ten horns*, and his additional *little horn* mentioned by Daniel.

I know not any better method of ascertaining what power is intended by *the last head of the beast*, or *the last form of Roman government*, than simply to follow the current of history from the days of St. John. *The sixth* or *imperial head* was flourishing in the height of its glory when the Apostle wrote; and we know, that *the last head* had not then arisen, both from the testimony of history, and from the unequivocal declaration that  
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it was "not yet come." Now the first remarkable event, that St. John notices in the history of *the sixth head*, is, that it was *wounded to death or slain* by the stroke of a sword\*. Before any attempt can be made to explain this part of the prophecy, we must endeavour to acquire a clear idea in the abstract of what is meant in the language of symbols by *a beast's being slain*; for, till this idea be acquired, it will be a vain labour to seek for what we may perhaps fancy to be a corresponding event.

*A beast is a tyrannical idolatrous empire. The life of a beast* therefore, or *the vital principle whereby he is a beast*, must necessarily mean *his tyranny and idolatry*. Consequently *the death of a beast* must be *the very reverse of his life*: that is to say, *a beast is slain*, not when *a temporal empire is subverted*, but when *he ceases to be a beast by abjuring his idolatry and tyranny*. So again: as *the death of a beast is his abjuration of tyranny and idolatry*, *the revival of a beast is his relapsing a second time into tyranny and idolatry*. In short, the symbolical imagery of *a beast being slain*, of *his continuing dead for a certain space*, and of *his afterwards coming to life again*, is precisely equivalent to the literal prediction respecting *the Roman beast*, that, as *he had been*, so *he should cease to be*, and *afterwards should again be*†. This

\* Rev. xiii. 3, 14.

† Vide supra Chap. 2. I shall here once more cite Mr. Mede's

This being the case, *the ten-horned beast* received *his deadly wound*, and *ceased to be* (for these two phrases are only different modes of expressing the same thing), at the period when Constantine embraced Christianity, and became the protector of the Church : and *his deadly wound* was healed, and he *began again to be* (for these two phrases in a similar manner are only different modes of expressing the same thing), when Phocas set up a spiritual tyrant to wear out *the saints*, and when the empire relapsed into idolatry. It is specially said, that *the sixth head* was slain, and that *the self-same sixth head* revived : in other words, *the beast* both received *his deadly wound*, and had *that deadly wound* healed so that he “ did live,” under *one and the same sixth head*. The *five preceding heads* simply *fell* : they died, as it were, natural deaths, and continued pagan from their first rise to their final fall. But *the sixth head* was to be *slain* : it was, like its five predecessors, to be pagan at its first rise, but it was not to continue so : it was to cease to exist as *the head of a beast*, and was to die

Mede's excellent definition of *figurative death*. “ *Mori ea notione dicitur qui in quocunque statu constitutus, sive politico sive ecclesiastico, seu quovis alio, desinit esse quod fuit; unde et occidit qui tali morte quemquam afficit.*” When *the beast* then was wounded to death, he ceased to be what he had been before : but *a beast* is *a tyrannical idolatrous empire* : therefore *the Roman beast*, when slain by the sword, did not experience *political subversion* (as Bp. Newton supposes), but simply ceased to be what he had been before, namely *a tyrannical idolatrous empire*.

a violent death in the height of its strength, its *life* or *bestial principle* being taken away from it by the powerful preaching of the word, that sword of the Spirit which is twice in the Apocalypse represented as issuing from the mouth of the Messiah. Not that *all temporal authority* was to be annihilated throughout its dominions ; but simply *its life*, or *the principle whereby it was the head of a tyrannical idolatrous empire*, was to be taken away. Yet, notwithstanding its being thus slain, it was after a certain period to revive : its *deadly wound* was to be healed : *the vital principle of bestiality*, which was for a time extinct, was again to be infused into it : it was once more to become *the living head of a beast or an empire in direct opposition to the Gospel* : and all the world was to go a wondering after the new idolatry of *the revived beast*, as they had formerly wondered after his old pagan idolatry. Accordingly we learn from history, that *the Roman beast* was both *slain*, or *ceased to be*, under *his sixth head* ; that the empire continued as a Christian state under *the same sixth head* ; and that under *the same sixth head* likewise it *revived*, and once more *came into existence as a beast*. In the year 313 then, when Constantine published his famous edict for the advancement of Christianity, *the beast* was wounded to death in *his sixth head* ; and, in the year 606, when he delivered *the saints* into the hand of an idolatrous spiritual tyrant, *his deadly wound* was healed, he became a *living anti-evangelical power*, and he completely resumed all the *bestial functions* of his former pagan character.

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The space therefore between *the year 313 and the year 606* is the space of time, during which *the beast was dead*, or, as St. John otherwise expresses it, *was not*.

This interpretation of *the death and revival of the Roman beast under his sixth head* will be found to be the only one that accords with the general tenor of symbolical language. In Daniel's vision of *the four beasts* we read, that *the Roman beast is to be slain\** at the end of *the 1260 years*, but that *the lives of the other beasts are to be prolonged for a season and a time*, though their *dominion be taken away*. Now, since the triumphant reign of *the saints* upon earth is to succeed to the death of *the Roman beast*, I know not what warrant there is for imagining that all government within the precincts of *the Roman empire* is utterly

\* St. John predicts his destruction in somewhat different terms. Instead of saying that *he should be slain*, he represents him as *being cast alive into hell*. The discrepancy however is more apparent than real. Daniel briefly describes the subversion of his power, and intimates that his body should be given to the burning flame: St. John describes at large the manner in which the apostate faction will be overthrown, and the future punishment of those that were members of *the beast* by receiving *his mark* and worshipping *his image*. Though *the beast* shall no longer live upon earth when *the 1260 days* shall have expired, and though a new and happy order of things will succeed to his destruction, that destruction will not be accomplished without a dreadful slaughter of his adherents; "there shall be a time of trouble, such as never was since there was a nation even to that same time." Compare Dan. vii. 11, 26. xii. 7. with Rev. xix. 11—21.

to be at an end. It seems more reasonable to suppose, that a happy evangelical order of things will succeed to the present distracted Popish state of the Roman world. Such being the case, *the death of the beast* must evidently mean, not *the annihilation of all lawful Christian government*, not a *Jacobinical subversion of the powers that be* upon the lawless principles of the frantic fifth-monarchy men in the sixteenth century, but *the utter destruction of those detestable maxims and doctrines which constitute his bestiality*, which are *his very life*, which are interwoven even with *his existence as a beast*, without the profession of which he would not be *a beast*. This is yet further manifest from the predicted fate of *the other beasts*. Their *lives*, or *bestial principles*, are to be prolonged during the period of the Millennium; though *their dominion*, or *power of injuring the Church* is to be taken away: while *the Roman beast* is to be *slain*; his *principles* are to be *utterly destroyed*, never more to revive; and with the destruction of those principles *the dominion of his little horn* is to be finally taken away; for all, both governors and governed, will form one congregation of faithful worshippers, one great empire of *the saints of the Most High* \*. Accordingly we find, that *the beasts whose lives were prolonged*, in other words, *the nations which shall adhere to the vanities of the Gentiles*, make a grand attack at the close of the

\* Dan. vii. 11, 26.

Millennium upon *the Church* : but, their *dominion* being now taken away, they entirely fail of success, and are consigned to the same punishment as those that professed and taught the apostate principles of *the Roman beast* \*—The conclusion to be drawn from the preceding view of Daniel's prophecy is this. Since *the death of the Roman beast*, there mentioned, means *the destruction of his principles*, and since *the prolongation of the lives of the other beasts* means *the prolonged existence of their principles*; *the first death of the Roman beast under his sixth head*, mentioned by St. John, must mean (arguing at least from analogy) *the destruction of his idolatrous tyranny by the sword of the Spirit*, while *his revival by the healing of his deadly wound* must in a similar manner signify *the renewed existence of his idolatrous tyranny*. This interpretation is yet further confirmed by the declaration, that *the beast* in his revived or papally-idolatrous state, and under *his last head*, should go into perdition, or be utterly destroyed. “ *A beast*, in the prophetic style, as we before observed, is a tyrannical idolatrous empire : and the Roman empire was idolatrous under the heathen Emperors ; and then ceased to be so for some time under the Christian Emperors ; and then became idolatrous again under the Roman Pontiffs, and so hath continued ever since. It is the same idolatrous power revived again, but only

\* Rev. xx. 8, 9, 10.

“ in another form; and all the corrupt part of  
 “ mankind, whose names are not inrolled as good  
 “ citizens in the registers of heaven, are pleased  
 “ at the revival of it: but in this last form it shall  
 “ go into perdition; it shall not, as it did before,  
 “ *cease for a time, and revive again, but shall be*  
 “ *destroyed for ever\*.*”

I have made this citation with great pleasure from the writings of Bp. Newton, as containing what I believe to be the true explanation of *the existence, the non-existence, and the re-existence, of the Roman beast*. All, that his Lordship has said upon this subject, is excellent, and immediately to the purpose: my wonder therefore is, that, after having adopted so judicious and consistent a mode of exposition, he should so completely have departed from it in what he says relative to *the death and revival of the beast under his sixth head*. In explaining this part of the prophecy, instead of strictly maintaining the analogy of symbolical language and adhering to the plan of exposition which he himself lays down, he suddenly adopts an entirely new system, and supposes *the death of the beast under his sixth head to mean the subversion of the Western empire, and his revival to mean the rise of the Carolingian empire*. “*The sixth head,*” says he, “*was as it were wounded to death, when the Roman empire was overturned*” “*by the northern nations, and an end was put to*

\* Bp. Newton's Dissert. Vol. II. P. 330, 331.

“ the

“ the very name of *Emperor* in Momyllus Augus-  
 “ tulus: or rather, as the government of the  
 “ Gothic kings was much the same as that of the  
 “ Emperors with only a change of the name, *this*  
 “ head was more effectually wounded to death,  
 “ when Rome was reduced to a poor dukedom,  
 “ and made tributary to the Exarchate of Ra-  
 “ venna—But not only *one of his heads* was as it  
 “ were wounded to death, but *his deadly wound* was  
 “ healed. If it was *the sixth head* which was  
 “ wounded, that wound could not be healed by  
 “ the rising of *the seventh head* as interpreters  
 “ commonly conceive: *the same head*, which was  
 “ wounded, must be healed: and this was effected  
 “ by the Pope and people of Rome revolting from  
 “ the Exarch of Ravenna, and proclaiming  
 “ Charles the great *Augustus and Emperor of the*  
 “ *Romans*. Here *the wounded imperial head* was  
 “ healed again, and hath subsisted ever since\*.”

This scheme, independent of its manifest violation  
 of that plan of symbolical exposition which the  
 Bishop himself had so justly laid down respecting  
*the existence, the non-existence, and the revival, of*  
*the beast*, is certainly unsupported by history.  
 According to the prophecy, *the sixth head*, in some  
 sense or another, was to be *wounded to death* or  
*slain by a sword*, and was afterwards to *revive*  
*again*. But, according to the Bishop's explana-  
 tion, *the sixth head* was most assuredly *not slain*

\* Dissert. Vol. II. P. 286, 287.



in the sense in which *he* understands the expression: *The western branch of the sixth or imperial head* was indeed subverted by Odoacer and his mercenaries; but *the sixth head itself* was not slain; (supposing the phrase *wounded to death by a sword* to mean *political subversion*) till many ages after. It still subsisted in the person of *the Constantinopolitan Emperor*; and was not finally *slain*, or *wounded to death*, (supposing with the Bishop that the phrase means *political subversion*) till the days of the Turkish horsemen under the second woe. And when at length it was thus *finally slain* by the arms of the Turks, it has never since *revived*, nor is it likely to *revive*. Hence it is manifest, that we must seek for some other mode of explaining *the death and reviva! of the sixth head*: and I know not any events in its history, which will satisfactorily explain those circumstances in a manner agreeable both to the language of symbols, and to the collateral prediction that *the beast should be, should not be, and should be again, except its dying in the quality of a head of the beast by embracing Christianity, and its reviving in the same quality by its relapsing into an idolatrous tyranny the same in nature though not in name as its former idolatrous tyranny while in a pagan state.*

The scheme of Mr. Whitaker seems to me to depart as widely from symbolical analogy, and to be as little tenable, as that of Bp. Newton. Notwithstanding St. John informs us, that *five of the heads*

*heads* were fallen when he wrote, thereby plainly shutting *them* out from having any connection with the prophecies which he was commissioned to deliver, Mr. Whitaker supposes, that *the wounded head* was not *the imperial* but *the dictatorial head*; that it received its *deadly wound* by a sword when Julius Cesar was assassinated; that it was *healed* by the establishment of *the papal power*, which he conceives to be *the last head of the beast*; and that thus, computing as in the days of St. John, *it had been, was not, and yet shall hereafter be*—The arguments, which Mr. Whitaker brings in support of his opinion, I cannot but think perfectly inconclusive. *The same head*, as Bp. Newton justly observes, that was wounded to death, was to be healed: whereas, upon Mr. Whitaker's own plan, *the Papacy* was a *distinct head* from *the dictatorial head*; and it is manifest, that *one head* cannot be healed by the rise of *another*—*The wounded head* moreover was a *form of government*; consequently *its deadly wound*, whatever the precise nature of *that wound* may be, must be understood figuratively: we shall therefore most unwarrantably depart from the language of symbols, if we suppose that *the death of the head* means *the murder of an individual dictator*; to say nothing of the impossibility of shewing how *the rise of Popery* could heal *the literal wounds of Julius Cesar*—Lastly, the expression *was, is not, and yet is*, however commentators may think proper to interpret it, can have no relation to the particular age in which St.

John

John flourished. It is used by the angel, not in speaking of *the Roman beast* as he had already been, then was in the days of the Apostle, and was hereafter about to be; but in speaking of him in his revived state, that state in which he ascended out of the sea, that state which is contradistinguished both from his former pagan existence, and his intermediate Christian non-existence in his bestial character. Now the beast revived and ascended out of the sea at the beginning of the 1260 days, or in the year 606. Consequently in the year 606 the beast began to enter upon his new character: his deadly wound was then healed: he received life afresh: and all the world wondered after him, as they had done previous to his death. He had been: he had ceased to be: and now once more was—Nothing in short, that Mr. Whitaker has said relative to this mysterious phrase, induces me to give up the interpretation of it proposed by Bp. Newton: and, had his Lordship only considered the death and the revival of the beast always in the same sense; had he only considered his death by the stroke of the sword to be equivalent to his non-existence, and his living again to be equivalent to his re-existence; I should have had nothing more to do than simply to transcribe his exposition of this part of the prophecy\*.

Having now fully considered the death and revival of the beast under his sixth head, I shall

\* See Whitaker's Comment. P. 213—216.

proceed

proceed to state in a regular chronological series some of the most prominent events, which took place during ~~the~~ time that *the beast* lay dead, and after his revival; in order that we may see, whether history will not lead us to some satisfactory explanation of *the rise of his last head*.

Immediately after the death of Theodosius in the year 395, the Roman empire began to be invaded by the northern barbarians: and, scarcely had their fury exhausted itself, when Rome was attacked from the south, and its strength completely broken, by the Vandals in the year 455. Thus debilitated, it still nevertheless preserved the name of *an empire* till the year 476, when Augustulus was deposed by Odoacer. These rude shocks greatly weakened *the Roman empire* considered as *one grand whole*, and diminished its glory: still however it continued to subsist in *the East*. All the events here enumerated, are predicted, as we have seen, under *the four first trumpets*. To the kingdom of Odoacer in Italy succeeded the kingdom of the Ostrogoths in the year 493. This subsisted till the reign of the Eastern emperor Justinian, when it was subverted by the conquests of Belisarius and Narses, whose arms delivered Rome and Italy from the yoke of the barbarians, and united them once more to the empire. The events, by which so great a revolution was effected, succeeded each other in the following order. Belisarius, the celebrated lieutenant of Justinian, began his career of victory by recovering from the  
Goths

**Goths** the African province in *the year 533* and **534**. His next exploit was the invasion and conquest of Sicily, in *the year 535*. Shortly after, in *the year 537*, he entered Italy and reduced Naples. In **536**, he made himself master of Rome, which the Goths vainly attempted to take from him. In **539**, he subdued the Gothic kingdom of Italy, and took Vitiges its sovereign prisoner. Afterwards, during his absence, Rome was again occupied by the Goths; but, in **547**, it was once more recovered by him. A third time it was taken by the Goths, in **549**; and a third time, in **552**, it was regained by the eastern Romans, under the eunuch Narses. The defeat and death of the last Gothic sovereign of Italy speedily followed: but it was not long, ere Narses had to contend with a fresh swarm of northern barbarians. In **553**, Italy was invaded by the Franks and Alemans: in **554**, they were totally defeated by Narses: and the period, which elapsed between *the years 554 and 568*, was occupied in the final settlement of Italy. That country, thus restored to its original masters\*, was henceforth administered as a province of the *Eastern empire*, by an imperial officer, styled the *Exarch of Ravenna*: “the remains of the Gothic nation evacuated the country, or mingled with

\* That part of Italy however, which has since borne the name of *Lombardy*, was almost immediately wrested from the Eastern Emperors by Alboin and his Lombards. The history of this event has been stated in a preceding chapter.

“ the

\* the people : and the Franks abandoned, without  
 “ a struggle, their Italian conquests \*.”

All these events took place during the time *that the beast lay dead*, or, as it is otherwise expressed, *was not*. Consequently, since he revived under *the same sixth head* that had been mortally wounded, we shall find it a fruitless labour to look during this period for the rise of *any power that answers to the description given of the last head*.

*The Exarchate of Ravenna*, though engaged in perpetual struggles with the Lombards, lasted about 170 years, in the course of which time, as we have seen, *the beast* revived, and *the papal little horn* commenced its tyrannical reign of 1260 *prophetic days*.

The extinction of *the Exarchate of Ravenna* by the Lombards, and the ambitious views of their king Aistulphus, were not beheld by *the Pope* with indifference. Though he had thrown off his allegiance to *the Constantinopolitan Emperor*, he soon found that he was but ill adapted to cope with the arms of a victorious prince. In this emergency, he applied for help to Pipin king of France; who speedily poured into Italy at the head of a large army, dispossessed the Lombard, and conferred the *Exarchate of Ravenna* upon *the Pope*. Still *the Bishop of Rome* found himself too weak to be an absolutely independent prince. After the grant of *the Exarchate* by Pipin, he received from his son

\* Hist. of Decline and Fall Vol. VII. P. 399.

and

and successor Charlemagne the investiture of a considerable part of Lombardy and of the Dukedom of Rome, which he held as fiefs under that monarch, though fiefs of the most honourable nature \*: and in the following reign of Louis the pious, he obtained a grant of those countries to hold them "in his own right, principality, and dominion †."

In return for the various benefits which the Romans had received from the Carlovingian princes, "the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of *Patrician of Rome*." This ap-

\* The Popes "were compelled to choose between the rival nations" of the East and the West: "religion was not the sole motive of their choice; and, while they dissembled the failings of their friends, they beheld with reluctance and suspicion, the catholic virtues of their foes. The difference of language and manners had perpetuated the enmity of the two capitals; and they were alienated from each other by the hostile opposition of seventy years. In that schism the Romans had tasted of freedom, and the Popes of sovereignty: their submission would have exposed them to the revenge of a jealous tyrant; and the revolution of Italy had betrayed the impotence, as well as the tyranny of the Byzantine court:" while, by reviving the western empire, "the Roman church would acquire a zealous and respectable advocate; and, under the shadow of the Carlovingian power, the Bishop might exercise, with honour and safety, the government of the city." (Hist. of Decline and Fall Vol. ix. P. 169, 170, 171.) According to Mosheim, the Popes held Rome under the Empire as the most honourable species of fief or benefice. Instit. Hist. Eccles. P. 264, 265. cited by Gibbon.

† Ep. Newton's Dissert. Vol. i. P. 279.

pellation

pellation had formerly been borne by *the Exarchs*  
 of *Ravenna*, who were the mere lieutenants of  
*the Eastern Emperor*. "The leaders therefore of  
 " a powerful nation would have disdained a servile  
 " title and subordinate office: but the reign of *the*  
 " *Greek emperors* was suspended; and, in the va-  
 " cancy of *the Empire*, they derived a more glo-  
 " rious commission from *the Pope* and *the Re-*  
 " *public*. The Roman ambassadors presented  
 " these *Patricians* with the keys of the shrine of  
 " St. Peter, as a pledge and symbol of sovereignty;  
 " and with a holy banner, which it was their right  
 " and duty to unfurl in the defence of the church  
 " and city. In the time of Charles Martel and  
 " of Pipin, the interposition of *the Lombard king-*  
 " *dom* covered the freedom, while it threatened  
 " the safety, of *Rome*; and *the Patriciate* repre-  
 " sented only the title, the service, the alliance,  
 " of these distant protectors. The power and po-  
 " licy of Charlemagne annihilated an enemy, and  
 " imposed a master. In his first visit to the ca-  
 " pital, he was received with all the honours which  
 " had formerly been paid to *the Exarch*, the re-  
 " presentative of *the Emperor*; and these honours  
 " obtained some new decorations from the joy and  
 " gratitude of Pope Adrian the first--In the por-  
 " tico, Adrian expected him at the head of his  
 " clergy: they embraced, as friends and equals:  
 " but, in their march to the altar, *the king*, or  
 " *Patrician* assumed the right hand of *the Pope*.  
 " Nor was the Frank content with these vain and  
 " empty



“ empty demonstrations of respect. In *the 26*  
 “ *years* that elapsed between the conquest of Lom-  
 “ bardy and his imperial coronation, *Rome*, which  
 “ had been delivered by the sword, was subject,  
 “ as his own, to the sceptre, of Charlemagne.  
 “ The people swore allegiance to his person and  
 “ family: in his name money was coined, and  
 “ justice was administered: and the election of  
 “ *the Popes* was examined and confirmed by his  
 “ authority. Except an original and self-inherent  
 “ claim of sovereignty, there was not any prero-  
 “ gative remaining, which the title of *Emperor*  
 “ could add to *the Patrician* of Rome \*.”

Thus it was that, by the conquest of Lombardy  
 in *the year 774*, Charlemagne acquired the undis-  
 puted sovereignty of Italy. *The Patriciate of the*  
*Exarchs* was a subordinate dignity emanating from  
 the Constantinopolitan Emperors: *The Patriciate*  
*of Charles Martel and Pipin* was a mere title so  
 long as the kingdom of the Lombards subsisted:  
 but *the Patriciate of Charlemagne* was an inde-  
 pendent monarchy, which owned no superior,  
 which exercised real authority, and which differed  
 from *the Emperors*hip that succeeded it in name  
 only, not in essence.

The memorable year 800 beheld *the Carlovian*  
*Patriciate* for ever swallowed up and lost in  
*the Gothic imperial dignity*.

\* Hist. of Decline and Fall Vol. ix. P. 153—156.

“ On

“ On the festival of Christmas, the last year of  
 “ the eighth century, Charlemagne appeared in  
 “ the church of St. Peter; and, to gratify the va-  
 “ nity of Rome, he had exchanged the simple  
 “ dress of his country for the habit of *a patrician*.  
 “ After the celebration of the holy mysteries, Leo  
 “ suddenly placed a precious crown on his head;  
 “ and the dome resounded with the acclamations  
 “ of the people, *Long life and victory to Charles,*  
 “ *the most pious Augustus, crowned by God the*  
 “ *great and pacific Emperor of the Romans!* The  
 “ head and body of Charlemagne were conse-  
 “ crated by the royal unction: after the example  
 “ of *the Cæsars* he was saluted or adored by *the*  
 “ *Pontiff*; his coronation oath represents a pro-  
 “ mise to maintain the faith and privileges of the  
 “ church; and the first-fruits were paid in his rich  
 “ offerings to the shrine of the Apostle. In his  
 “ familiar conversation, *the Emperor* protested his  
 “ ignorance of the intentions of Leo, which he  
 “ would have disappointed by his absence on that  
 “ memorable day. But the preparations of the  
 “ ceremony must have disclosed the secret; and  
 “ the journey of Charlemagne reveals his know-  
 “ ledge and expectation: he had acknowledged  
 “ that the imperial title was the object of his am-  
 “ bition; and a Roman senate had pronounced,  
 “ that it was the only adequate reward of his merit  
 “ and services\*.”

\* Hist. of Decline and Fall Vol. ix. P. 173-174.

Let us now examine how far these historical facts will enable us to interpret the prophecy.

The *head*, or *form of government*, of which we are in quest, is represented by the prophet as possessing a peculiarity of character, which essentially distinguishes it from all its predecessors; it was, in some manner or another, to be a *double head*: it was at once to be both *the seventh* and *the eighth head of the beast*. That these *two heads* are in fact but *one*, may be plainly collected from the words of St. John. When *the seventh head* "cometh, he must continue a short space: and the beast, that was, and is not, even he is the eighth, and is of the seven." In other words, although *the beast* may in some sort be said to have *eight heads*, yet strictly speaking he has but *seven*: for *his eighth head* is in reality *the same* as *one of his seven heads*. The question then is, with *which of the seven heads* must *the eighth head* be identified? This *eighth head* certainly cannot be the same as *any one of the five first heads*; for they were all fallen in the time of St. John. Neither can it be the same as *the sixth head*; for that was already existing in the days of the prophet, and was now and for many ages after existing at Constantinople. It only remains therefore, as I have already stated, for it to be the same as *the seventh head*; which, when it came, was to continue but a short space of time. To suppose otherwise indeed is introducing a sort of *Hysteronproteron* into the symbolical character of *the Roman beast*: for, if *the eighth head*

*head* be the same as *any one of the six first, the beast*, instead of being finally slain under *his last head*, will go into perdition under *a head* which is prior in point of origin to *the seventh* that continues only a short space. Hence it appears, that, since *the seventh head* and *the eighth head* are in reality one and the same, we cannot attach any meaning to the short continuance of *the seventh head*, except this: that *some power* should be *a head of the empire*, for a short time only, in *one capacity*; and that afterwards it should still remain *a head of the empire*, even till the final destruction of its bestial principles, in *another capacity*: thus constituting at once both *the seventh* and *eighth heads of the beast*, or, if I may use the expression, *his septimo-octave head*.

At the time when *the beast* revived, his *sixth head* was seated in *the East*: consequently we must look for the rise of his *last head* in *the West*. Now we learn from the preceding historical statement, that, during the non-existence of *the beast*, and subsequent to his revival in *the year 606*, the following powers only have had any sway in Rome and Italy: the line of *the Western emperors*, after the division of the empire, commencing with Honorius and terminating with Augustulus; *the three kingdoms* of the Heruli, the Ostrogoths, and the Lombards; *the Exarchate of Ravenna* subject to the Eastern emperors; *the Popedom*; and *the Carolingian empire*. No change has taken place in Italy subsequent to the rise of the last of these

N 2

powers,

powers, either of a sufficient magnitude, or of a sufficiently peculiar nature, to warrant our seeking for *the last head of the beast* posterior to *the year 800*, when Charlemagne was crowned *Emperor of the Romans*: nor do I think, that we have any just grounds to look for it prior to the revival of *the beast* under *his sixth head*; nevertheless, since many have fixed the rise of *the short-lived seventh head* previous to *the year 606* when *the deadly wound of the beast* was healed, I felt myself bound to notice the powers which existed in Italy before that year. Among the powers then here enumerated we must look for *the seventh and eighth heads of the beast*.

1. Mr. Mede conceives *the seventh head* to be *the line of Western emperors*, and *the eighth head* to be *the Papacy*. By this plan he makes *the beast*, agreeably to the prophecy, to have *apparently eight heads*, and *really only seven*; *the line of the Western emperors*, which continued about *80 years*, being in fact *a branch of the sixth or imperial head*. It appears therefore, that in order to reduce *the eight heads* to *seven*, he supposes *the sixth and the seventh* to constitute jointly *one imperial head*\*

However plausible such a scheme may be, it will by no means bear the test of examination, even independent of the objections that I have already made to *the Papacy* being considered *the*

\* Mede's Works Vol. II. P. 739.

*last head of the secular beast.* It is not enough merely to reduce *the eight heads* to *seven* according to an arbitrary system of *our own* invention: we must attend to *the express words* of the prophecy, otherwise we in fact do nothing. Now the prophecy declares, that *the eighth head* should be *one of the preceding seven*: but Mr. Mede, on the contrary, makes *the supposed seventh head* to be *one of the preceding six*; and *the supposed eighth head*, which the prophet had declared should be *one of the preceding seven*, he makes to be quite distinct from every one of those seven. According to the prophecy, we are first to pitch upon *seven distinct heads*, and then discover *an eighth head* which shall be *the same as one of those seven*: according to Mr. Mede, we are to amalgamate *the sixth and the seventh heads*, and then discover *an eighth which shall not be the same as any of those seven*. On these grounds, I think the plan of that eminent expositor perfectly untenable.

2. Mr. Sharpe supposes *the seventh head* to be *the three Gothic kingdoms* that succeeded *the imperial sixth head* in the supreme government of Rome, and *the eighth head* to be *the Papacy*\*.

This scheme is objectionable in every point of view. *Three successive kingdoms* cannot reasonably be esteemed *one head*. And, even if this were no objection, others would immediately arise. *The*

\* Appendix to three tracts P. 28—Inquiry in the description of Babylon P. 8, 9.

*kingly head was the first of the heads of the beast*: consequently Mr. Sharpe's scheme, admitting for a moment *these three kingdoms to be a head, amalgamates the seventh head with the first*, as that of Mr. Mede amalgamated the seventh head with the sixth. Such being the case, every objection, that has been made to Mr. Mede's scheme, applies with equal force to that of Mr. Sharpe. *The eighth head*, according to both these plans, instead of being *one of the seven*, is *perfectly distinct from them all*. So again: *the three kingdoms*, which Mr. Sharpe supposes to constitute *the seventh head of the beast*; are *three of his ten original horns*. If then they be *three horns of the beast*, it is surely impossible that they should likewise, and *that in the self-same capacity*, be *one of his heads*\*.

3. Bp. Newton thinks, that *the Exarchate of Ravenna is the seventh head*, and that *the Papacy is the eighth head*†.

\* It is almost superfluous to observe, that, if *the three horns jointly cannot be the seventh head of the beast*, no one of them can separately. Forbes supposes, that *the kingdom of the Ostrogoths is the seventh head*. (See Pol. Synop. in loc.) But why should this kingdom be pitched upon in preference to *that of the Heruli* and *that of the Lombards*? The objection will equally apply to any scheme that should fix upon *either of the other two kingdoms* in preference to *the two* that must necessarily be excluded: and every other objection, that has been made to Mr. Sharpe's scheme, will moreover apply with equal force to all schemes similar to that of Forbes. I have already complained, that I have not been able to discover, *what three Gothic kingdoms Mr. Sharpe alludes to*, from the circumstance of his limiting their joint duration to no more than 70 years.

† Dissert. Vol. II. P. 332, 333.

This

This supposition is in some respects even more objectionable than the two preceding ones.—In *the first place*, it does not consist with his Lordship's own sentiments respecting *the Roman beast*. In a former dissertation he had maintained (erroneously indeed I am persuaded), that *the Exarchate* was *one of the ten horns of the beast*: now he represents it, as *his seventh head*. But *the self-same power* cannot, in *the self-same capacity*, be esteemed at once both *a horn* and *a head of the same beast*—In *the second place*, no modification of language will warrant us in admitting, that, while *the independent Roman Emperor of Constantinople* is *the sixth head*, his mere dependent lieutenant, *the Exarch of Ravenna*, is *the seventh head*: for this would be to place, upon the very same footing, *a sovereign* and *his viceroy*; *the fountain of authority* and *the commissioned governor of a province*\*—In *the third place*, the *seventh head*, whatever it be, must be the same as *the eighth head*; the two forming jointly *one double septimo-octave head*: for, unless this be the case, *the beast* will really have *eight heads*, instead of only *seven*; the very contrary of which is expressly asserted by the prophet, who, in order to shew us *how the beast* has only *seven heads*, declares that *the eighth* is *one of the preceding seven*. But the Bishop never supposes *the Exarch of Ra-*

\* — “ the Exarchs of Ravenna, the representatives in peace and war of the Emperor of the Romans.” Hist. of Decline and Fall Vol. vii. P. 398.



*venna* to be *the eighth head*, for that supposition would of course be untenable: *the eighth head* therefore he makes to be *the Pope*. Hence it is manifest, that, upon his Lordship's scheme, *the beast* has *actually eight heads*, instead of having only *seven*: namely 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military Tribunes; 6. Emperors; 7. Exarchs; and 8. Popes. The prophet however explicitly declares, that *the eighth head* is *one of the preceding seven*, and that *the beast* has but *seven heads*: with which then of his *supposed seven predecessors* can the *Pope* be identified? Of this natural objection the Bishop seems to be aware; and accordingly he endeavours to parry it, but in a manner to me at least not at all satisfactory, even allowing (what I am by no means disposed to allow) that *the Pope* may be justly considered *the last head of the secular beast* in his character of *king of kings* \*. “ But “ possibly you may hesitate, whether this,” namely *the Exarchate of Ravenna*, “ is properly a new “ form of government, Rome being still subject “ to the imperial power, by being subject to the “ Greek Emperor's deputy *the Exarch of Ravenna*: and, according as you determine this “ point, *the beast*, that *was*, and is not, (*was*, “ while idolatrous; and *was not*, while not idolatrous), will appear to be *the seventh or eighth*.

\* I have already shewn how entirely unsupported such an opinion is by the testimony of history.

“ If

“ If you reckon this a *new form of government*,  
 “ *the beast that now is is the eighth*; if you do  
 “ not reckon this a *new form of government*, the  
 “ *beast is of the seven*: but, whether he be the  
 “ *seventh or eighth*, he is the *last form of govern-*  
 “ *ment*, and goeth into perdition.” To this state-  
 ment the answer is sufficiently easy. St. John first  
 enumerates *seven distinct heads*, and then intro-  
 duces an *eighth*, teaching us that *the beast* has ne-  
 vertheless no more than *seven heads*, for *the eighth*  
 is of *the seven*. If then *the beast* has *seven dis-*  
*tinguish heads* at the rise of *the eighth*, and yet not-  
 withstanding the rise of *the eighth* has no more  
 than *seven*, that *eighth* must in some sense be the  
 same as *one of the seven*. But, upon Bp. Newton’s  
 plan it is not the same as *any one of the seven*;  
 and, in order to get quit of *the supposed seventh*  
*head the Exarchate*, so that *the beast* by the addi-  
 tion of *the Papacy* may still have no more than  
*seven*, he sometimes considers *the Exarchate* as a  
*head*, and sometimes as *not a head*.

4. Some commentators, probably aware of the  
 difficulties here enumerated, difficulties which un-  
 avoidably arise from the separation of *the seventh*  
*and eighth heads*, have adopted the mode of expo-  
 sition which I believe to be the true one; namely,  
 that *the two heads* are *one power existing in a two-*  
*fold capacity*: but unfortunately they have not at-  
 tended to the very accurate language in which St.  
 John describes *the manner* of that existence. It  
 is not sufficient to discover a power existing in a  
 two-

two-fold capacity *merely* : but that power must so exist, that it must *cease* to be in one capacity, when it *begins* to be in the other. When *the seventh head* " cometh, he must continue a short space : " he is not to *co-exist* with *the eighth*, but he is to *give place* to him. *The two heads* therefore must be *one power* existing in a *successive* two-fold capacity.

All the commentators, of whom I am now speaking, suppose *the Pope* to be *this double or septimo-octave head*. Accordingly some of them fancy, that he is *one of the heads* in his *temporal*, and *another* in his *spiritual, capacity* ; while others conceive, that he is *one head* as *the sovereign of his own dominions*, and *another* as *king of the whole world\**. Now, even were such schemes liable to no other objections, it would be sufficient to observe, that these writers seem quite to forget, that *the seventh head* is represented as preceding *the eighth*, and as continuing only a short space : whereas both *the temporal* and *the spiritual*, both *the particular-temporal* and *the universal-temporal dominion of the Pope*, run parallel to each other, and are equally even now in existence, each having continued a long time †.

\* See Poli Synop. in loc.

† I speak as adapting myself to the scheme which I am considering. In strictness of language *the universal-temporal dominion of the Pope* is neither at present in existence, nor ever was in existence. I have already very fully shewn, that *such dominion*, though *often claimed*, was *never allowed*.

The

The learned Mr. Mann of the Charter-House certainly manages, with by much the greatest dexterity, the supposition that *the Pope is the double or septimo-octave head*. He conceives, that *the Pope became the seventh head* when he was constituted *supreme head of the Church* \*; and that he afterwards became *the eighth head*, when he induced the Italians to revolt from the Emperor Leo on the score of image-worship †. This scheme however is as little tenable as either of the foregoing ones. *The seventh head* was to continue but a short space: *the ecclesiastical supremacy of the Pope* has continued down to the present hour. *The seventh head of a secular beast* must be a *secular power*: *the ecclesiastical supremacy of the Pope* is a *purely spiritual power*; nor is it possible to conceive how he could become *a head of the state* or *the secular beast* by being constituted *head of the Church*. *The eighth head* must likewise be *a secular power*, and one moreover so large that at its first rise it must be (as we are taught by the prophet) commensurate in a manner with *the whole beast*: *the temporal authority of the Pope* never extended beyond his own dominions; nor is it easy

\* Mr. Mann fixes this event to the age of Justinian; whereas it did not really and permanently take place till the year 606 in the reign of Phocas. His scheme however is improved, instead of being injured, by this remark; because it shortens the interval between the rise of *his supposed seventh and eighth heads*, thereby making it more consonant with the prophecy.

† Mann's M. S. cited by Bp. Newton Dissert. Vol. II. P. 338.

to imagine, how *the sovereign of an Italian principality can be the last secular head of the beast*, when his temporal supremacy over the empire was at no time ever acknowledged. But, if *the Papacy* be not *the double head of the beast* in its *two-fold spiritual and secular capacity*, it will be found impossible to point out any other manner in which there is even an *appearance* of probability that it might be *that head*. For, supposing *the Pope* to be intended by *the double or septimo octavo head of the beast*, where are we to draw the line of distinction between his two characters? At what period did he cease to be *the seventh head*, and begin to be *the eighth head*? Or in what sense can he be said to have "continued a short space" as *the seventh head*? History will furnish us with no answer to these questions.

As for the other grounds on which *the Pope* cannot be esteemed *the last head of the beast*, namely because his claim of temporal supremacy was never allowed, they have already been stated so fully at the beginning of the present chapter, that it is superfluous here to recapitulate them.

5. It remains only, that we inquire how far *the Carlovingian empire* answers to the prophetic character of *the double head of the beast*.

The subversion of the kingdom of Lombardy in the year 774 made Charlemagne, already king of France, the undisputed master of Italy under the title of *Patrician of Rome*. In this capacity, he granted to *the Pope* the fiefs of a certain part of Lombardy

Lombardy and of the whole state of Rome, confirming at the same time the former grant made by his father Pipin. Here then, in the regular chronological order of prophecy, after *the beast* had been *wounded to death under his sixth head*, and after *his deadly wound* had been *healed*, we behold the rise of the *Carlovingian Patriciate*, or *the seventh independent temporal head of the beast*. This *head* however, when it came, was to continue only *a short space*; for it was almost immediately to be absorbed in *the eighth head*, which (the Apostle informs us) is in reality *one of the seven* although styled *the eighth*, and which (I have shewn) can only be identified with *the seventh head*: consequently we are led to expect, that *the two heads* are to be so intimately blended with each other, as to form jointly only *one septimo-octave head*. Accordingly we find, that, just 26 years after its rise, *the seventh head* was for ever lost in *the eighth head*. In the year 774\*, the Carlovingian

\* I date the rise of *the Patrician head* from the conquest of Lombardy, because *the mere titular Patriciate of Charles Martel and Pipin* then first became a *real form of government*. Should the reader however be disposed rather to date its rise from the time when the title was conferred upon Charles Martel, the prophecy respecting the shortness of its duration will be no less accomplished. In that case, it will have continued about 50 years instead of 26; either of which periods may justly be termed *a short time*. As for *the Patriciate of the Exarchs*, it resembled in name alone *the Patriciate of Charlemagne*. They bore the title of *Patricians* as *dependent viceroys*: he bore it as an *independent*

*giant government of Italy commenced: in the year 800, Charlemagne assumed the imperial dignity, which has ever since been borne by a prince within the limits of the old Roman empire, and which has ever since given him precedence over the ten horns by constituting him in a manner their head\*. Here then we behold the rise of the septimo-octave head of the beast: a matter so evident, that a writer, in this respect certainly unprejudiced, was naturally led by circumstances to bestow this very title upon*

*pendent prince, while the reign of the Greek Emperors was suspended, and during what Mr. Gibbon styles "the vacancy of the Empire."*

\* From the days of Charlemagne, the Emperor has always claimed, and has always been allowed, precedence over every one of the ten horns: and as such he has invariably been considered as the head of the great European commonwealth. This point however is best decided by a professed writer upon Heraldry. In his chapter upon the precedence of kings and commonwealths, Sir George Mackenzie has the following observations. "Amongst those who are supreme, kings have the preference from commonwealths; and, amongst kings, the Emperor is allowed the first place by the famous ceremonial of Rome, as succeeding to the Roman Emperors—And therefore the German and Italian lawyers, who are subject to the Empire, have with much flattery asserted, that the Emperor is the Vicar of God in temporal," (manifestly in contradistinction to the Pope, who claimed and was allowed to be the Vicar of Christ in spirituals) "and that jurisdictions are derived from him, as from the fountain, calling him *dominum et caput totius orbis*." (Mackenzie's Observations on Precedency Chap. 1.) This last matter Sir George naturally enough refuses to allow, though he readily concedes a precedence of rank to the Emperor. His whole treatise may be found in Guillim's Display of Heraldry. See also Mod. Univ. Hist. Vol. XLII. P. 80—105.

Charle-

Charlemagne. Pointing out the motives, by which *the Popes* were induced to espouse the cause of *the French monarch* in preference to that of *the Byzantine emperors*, he observes, that “ the name of  
 “ Charlemagne was stained by the polemic acrimony of his scribes : but the conqueror himself  
 “ conformed, with the temper of a statesman, to the various practice of France and Italy. In his  
 “ four pilgrimages or visits to the Vatican, he embraced *the Popes* in the communion of friendship and piety ; knelt before the tomb, and consequently before the image, of the Apostle ; and  
 “ joined, without scruple in all the prayers and processions of the Roman liturgy. Would prudence or gratitude allow *the pontiffs* to renounce  
 “ their benefactor ? Had they a right to alienate his gift of *the exarchate* ? Had they a power to  
 “ abolish *his government of Rome* ? The title of *Patrician* was below the merit and greatness of  
 “ Charlemagne ; and it was only by reviving *the Western empire*, that they could pay their  
 “ obligations or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks : from the debasement of a provincial town the majesty of Rome  
 “ would be restored : the Latin Christians would be united under *a supreme head* in their ancient  
 “ metropolis\* : and the conquerors of the West  
 “ would

\* Though Charlemagne in a great measure united the Latin Christians under one head, by reigning at the same time in France,



“ would receive their crown from the successors of  
 “ St. Peter. The Roman church would acquire a  
 “ zealous and respectable advocate; and, under  
 “ the shadow of the Carlovingian power, the bishop  
 “ might exercise, with honour and safety, the go-  
 “ vernment of the city\*.

To this interpretation of the prophecy respecting *the septimo-octave head of the beast*, it is possible, that *three objections* may be urged—*First*, that it does not accord with my own plan of exposition to suppose, that *a king of France* should be *a head of the beast*, because *France* is *one of the ten horns*: consequently, in making *the patricio-imperial dignity of Charlemagne* to be *the last head*, I make that prince at once both *a head* and *a horn*, the very error with which I charge Bp. Newton in the case of *the Exarchate*—*Secondly*, that, while I am unwilling to allow *the Pope* to be *the last head* on the ground of his temporal supremacy never having been acknowledged by the sovereigns of the Roman empire, I find no difficulty in supposing *the Emperor* to be *this last head*, notwithstanding his temporal supremacy, except so far as conceding

*France, part of Spain, Italy, Germany, and Hungary*, yet he never made *Rome* his metropolis; nor can I think with Mr. Gibbon that *the Popes* ever wished him to do it. Those subtle politicians were too well aware, that the immediate presence of a *sovereign prince* would grievously impede their schemes of aggrandisement, ever to desire that *Rome* should behold any other masters than themselves. With the title of *Emperor of the Romans* they were perfectly satisfied, so long as *the Emperor* remained at a respectful distance from *the seven-hilled city*.

\* Hist. of Decline and Fall Vol. ix. P. 170, 171.

to him a mere empty precedence, is as little allowed by any of the great powers as that of *the Pope himself*—*Thirdly*, that *the imperial dignity of Charlemagne and his successors* even to the present day, is nothing more than *a continuation of the sixth head*; and therefore that it cannot be esteemed *a new and distinct head*—*These three objections* shall be answered in their order.

1. It is undoubtedly true, that I denied the possibility of *the Exarchate* being typified both by *a head* and *a horn* of *the same beast*: but I denied it on this account, and I see no reason to retract my opinion: in the case of that government, the same power is represented by Bp. Newton, as being, *in the self-same capacity*, both *a head* and *a horn* of *the Roman beast*, which is a manifest unnecessary repetition: whereas Charlemagne was *not* both *a head* and *a horn*, *in the same capacity*; but, like all his successors, in *two entirely different capacities*. As *king of France*, he was *a horn of the beast*; as *emperor of the Romans*, he was *its last head*\*. It is evident indeed, that, since the  
septimo-

\* *The Pope* might undoubtedly have been *a horn of the beast* in his *ecclesiastical capacity*, and *a head* in his *temporal*, if he had ever been, what Bp. Newton styles him, *a king of kings* as well as *a bishop of bishops*: but this, as I have already shewn from history, he never was; and yet this is the only way, in which it is possible for him to be *the last head* as well as *the little horn*. Mr. Mede's language is very inaccurate. He represents *the little horn* as being absolutely the same as *the last head*—" *the Anti-christian horn with eyes and mouth*; that is, qui, cum revera

*septimo-octave head* was to spring up when *the empire* was in a divided state, there would be, as it were, no room for it among *the ten horns*, unless it were, although *a distinct thing* itself, in some manner attached to *one* of them. Accordingly *the Carlovingian imperial dignity*, although generally attached to *one of the ten horns*, is yet so perfectly distinct from *them all*, that the French successors of Charlemagne continued to be *kings of France* when they ceased to be *Emperors of the Romans*; and *the imperial dignity* itself was afterwards sometimes borne by one family, and sometimes by another, each however, so long as it enjoyed it, claiming and being allowed precedence \*. Hence it ap-

“*cornu tantum sit, pro capite tamen sese gerit, cujus est primum os et oculos habere.*” Works Vol. II. P. 954.

\* *The imperial title* lately assumed by General Buonaparte, even supposing it to be something different from *the regal title*, no more affects the present scheme of interpretation, than the division of *the Old Roman empire* into its *eastern* and *western branches* does the universally acknowledged opinion that *the sixth head* is *the ancient imperial dignity*. The present title however of that usurper is manifestly no more than that of *king*. Whatever he may please to style himself, *France* is still only *one of the ten horns of the beast*. But should he at some future period be allowed by Providence to tread in the steps of Charlemagne, to subvert the imperial honours of Germany, and to re-annex to France the title and authority of *Emperor of the Romans*: in that case he would doubtless become *the septimo-octave head*; in that case *the imperial dignity* would only revert to *France*, as it was before transferred from *France* to *Germany*: it would still be *the same last head of the beast*. How far such an event is probable, the reader must judge for himself, when more is said hereafter upon the subject of yet unfulfilled prophecies.

pears,

pears, that I am guilty of no inconsistency in supposing, that Charlemagne, in his *two different capacities* of *king of France* and *Emperor of the Romans*, may be considered as being at once both a *horn* and a *head of the beast*.

2. The *second objection*, that *the Emperor can no more be esteemed the last head of the secular beast than the Pope, because his temporal supremacy is no more allowed than that of the Pope*, will speedily vanish, if we consider the nature of symbolical prophecy, and the history of the first rise of *the Carlovingian empire*. Now, it is manifest, that in a prophecy symbolically delivered the symbols themselves cannot be represented as perpetually varying with the ever-varying revolutions of nations. The great outlines of facts, whether past, present, or future, must alone be attended to: and the different members of *a symbolical beast* must unavoidably be exhibited as stationary and permanent, when in reality they are by no means so. St. John himself gives us a clue to the right interpretation of his own prophecy. "Five of the heads," says he, "are fallen, and one is, and the other is not yet come: nevertheless *the beast* still appears with *all his seven heads*, notwithstanding, when he arose out of *the sea of Gothic incursion*, five of them were no longer in existence, and *one* of them was as yet future. In a similar manner *the sixth head*, which at its first rise reigned paramount, like each of its five predecessors, over *the whole beast*, is still, no less than when it first arose, considered as

*the sixth head*, even when its empire was overrun by the barbarians of the North and the Saracens of the South, when its fairest provinces were rent away from it, and when many independent kingdoms were erected which acknowledged not its supremacy. If then *the sixth head* be esteemed *a head*, from its *first rise* to its *final dissolution*, when cooped up by the Turks within the narrow limits of a single city; we must evidently adopt the same mode of considering *the last head*: that is to say, it will matter little, so far as the completion of the prophecy is concerned, whether the temporal supremacy of the *present* representative of *the last head* be acknowledged or not, provided only it was *once* acknowledged. We have merely therefore to inquire, whether this was ever the case with *the Carolingian monarchy*; for such acknowledgment seems necessary, in the mind of the prophet, to complete the character of *a head of the beast*. He is silent respecting *the first six heads*, because they all arose before the empire was broken, and therefore it was unnecessary to specify that *they* were severally *the whole beast*: but he particularly informs us, that *the last* should likewise be *the whole beast*, because such a circumstance, however essential to the character of *a head*, seemed very improbable after the empire had been divided into *ten horns*\*. This however precisely came to pass.

\* "The beast, that was, and is not, even he is the eighth (head), and is of the seven."

Allowing

Allowing for the space occupied by *the yet existing sixth head, the last head* at its first rise was commensurate, either by actual sovereignty or acknowledged supremacy, with *the whole beast*. Charlemagne *really possessed* what the Popes only *ineffectually claimed*. The greatest part of *the Western empire* was immediately subject to him: he possessed ample territories without its limits: and the petty kings of Britain and Spain, the only provinces not directly under his controul, implored the honour and support of his alliance, and styled him *their common parent, the sole and supreme Emperor of the West* \*. The result therefore of the whole is this. If *the successors of Augustus* are still considered as *the sixth head of the beast*, even when they no longer possessed the temporal supremacy of Augustus; no reason can be shewn, why *the successors of Charlemagne* should not still be considered as *the last head of the beast*, although they now no longer possess the temporal supremacy of Charlemagne †.

### 3. With

\* The reader will find a statement of the extent of the Carolingian empire, in the Hist. of the Decline and Fall Vol. ix. P. 180—187; which affords the best comment upon the prophetic declaration that *the last head* should be *the whole beast*. Respecting Charlemagne and his empire Mr. Gibbon justly remarks, that “ the dignity of his person, the length of his reign, “ the prosperity of his arms, the vigour of his government, and “ the reverence of distant nations, distinguish him from the royal “ croud; and Europe dates a new era from the restoration of “ the Western empire.”

† The relics of that temporal supremacy, which constituted

3. With regard to *the identity of the ancient Augustan imperial dignity and the modern Carolingian imperial dignity*, it exists but in imagination. The two resemble each other merely in name: in all other respects there is so great a difference between them, that they cannot with any propriety be considered as forming only *one head*. They differ in these respects.

*The Augustan Emperorship was a single head, immediately succeeding the five which had fallen, and seated during the latter part of its existence at Constantinople contemporaneously with the last head\*. The Carolingian Emperorship is a double*

the Carolingian line of emperors *the last head of the beast*, may be clearly traced in the famous Golden bull enacted under the Emperor Charles IV. in the year 1356. In this bull each of the Electors is required to swear, that to the best of his discernment he will choose "*a temporal chief for the Christian people*" who may be worthy of that station: and it is afterwards ordered, that none of them shall quit the city of Frankfort, "*until they shall have, by a plurality of voices, elected and given to the world, or to the Christian people, a temporal chief, namely a king of the Romans, future Emperor.*" With the same now empty affectation of the Carolingian supremacy, the Archbishop of Cologne is styled *Arch-chancellor of the Holy Empire in Italy*; the Archbishop of Triers, *Arch-chancellor of the Holy Empire in France and Arles*; and the Archbishop of Mentz, *Arch-chancellor of the Holy Empire in Germany*. The whole of the Golden bull may be seen in Mod. Univ. Hist. Vol. xxx. Bp. Newton indeed does not deny, that *the Carolingian Emperorship is a head of the beast*; only he supposes it to be *a continuation of the sixth head*, instead of its being *the distinct double last head*.

\* It is worthy of notice, that St. John gives no intimation,  
*head*

*head*, consisting of the *Patriciate* merging into the *feudal imperial dignity*, whence I have styled it the *septimo-octave head*—The *Augustan Emperors*hip was composed of a line of *real Roman princes*\*, who administered the *very Empire* that was erected by the valour of the *five first heads*. The *Carlovingian Emperors*hip was composed of a line of *Gothic princes*, who had invaded and occupied the territories of the *sixth head*—The *Augustan Emperors*hip was sometimes hereditary, and sometimes conferred by the military violence of the *Pretorian guards*. The *Carlovingian Emperors*hip has sometimes indeed been hereditary, but has for the most part been elective, the right of election being vested in a certain number of princes—The *Augustan Emperors*hip was always attached to territorial possessions, insomuch that, if the reigning Emperor had not been Emperor, he would have been no more than a private man. The *Carlovingian Emperors*hip was never attached to territorial possessions, *as such*; the prince, who enjoyed that dignity, sometimes being of one family and sometimes of another, holding his proper dominions by a quite distinct tenure from his Emperorship, being at once an hereditary sovereign

that the *sixth head* should fall previous to the rise of the *septimo-octave head*, though he states so particularly that the *five first heads* had fallen previous to the rise of the *sixth head*.

\* When I say *real Roman princes*, I only mean princes born in regions that acknowledged the sovereignty of the *Augustan Emperors*, not princes literally born at *Rome* or in *Italy*.



and an elective Emperor, and rarely since the days of Charlemagne possessing a single foot of ground in his imperial capacity\*. Accordingly the dignity of *the Carlovingian Emperorship* has been borne alternately by a King of France, a Duke of Franconia, a Duke of Suabia, a Duke of Bavaria, a King of Bohemia, a King of Naples, and a King of Spain†; whose hereditary territories were entirely independent of their imperial rank—Finally, *the Augustan Emperorship* consisted of a line of military despots, ruling, like the Turkish monarchs, over a nation of slaves. *The Carlovingian Emperorship* has ever constituted its possessor the chief of a Gothic feudal confederacy. When this last particular is fully considered, we shall scarcely find any two lines of princes more dissimilar than *the Augustan* and *the Carlovingian Emperors*. The principles of feudalism, brought by the northern tribes out of their native forests ‡,

\* Charlemagne's sovereignty of Italy gradually melted away into the imperial fiefs.

† I pretend not accurately to state all the variations of descent in the Carlovingian imperial dignity: I merely observe, in general terms, that it has been attached at different times to all these different families.

‡ The rudiments of feudalism may be clearly discovered in the account which Tacitus gives of the ancient Germans. In their yet infant state of society, their princes, instead of granting to their counts or feudal vassals manors and estates subject to military service, presented them with horses and lances, and gained their affection by rude though plentiful entertainments. See Tac. de Mor. Germ. C. 13, 14.

and

and carried to perfection in France, Germany, and Italy, draw an indelible line of difference between *the sixth and the last head of the beast* : and we must possess the power of imagination in a very high degree to suppose, that *Charlemagne*, surrounded by his Gothic military vassals, the Paladins, Dukes, and Counts of his Empire, or that *the modern Emperors of the Romans*, the feudal superiors of a long train of Electors, Princes, Margraves, and Landgraves, form a continuation of *the Augustan Emperors of Rome and Constantinople*, merely because they also have borne the title of *Emperors* \*. So far indeed is *the sovereign of the Gothic Roman Empire* from constituting jointly with *the sovereign of the Constantinopolitan Empire* only *one sixth head of the beast*, as Bp. Newton supposes, that the Greeks very unwillingly allowed even to *Charlemagne* the title of *Emperor*, and absolutely refused to bestow it upon his successors. They could not bring themselves to

\* The Italian Romances are curious and even valuable, as depicting with considerable accuracy, from the legends of the ancient troubadours, the state of Gothic manners in the Carlovingian age. Whoever has read the poems of Boyardo and Ariosto will find it no easy matter to discover any resemblance between the court of the warlike sovereign of Orlando, Rinaldo, and Ruggiero, and that of the Roman Cesars ; and history will teach him, that there is just as little resemblance between their respective principles of government. Mr. Gibbon very truly observes, that “ the victorious nations of Germany established a new system of manners and government in the western countries of Europe.” Hist. of Decline Vol. vi. P. 404.

consider

consider a barbarian of the North in the light of an *Emperor of the Romans*; and they were unwilling to concede that dignity to a *king of the Franks*, which they had never refused to the *short-lived genuine line of Western Emperors*, the real successors of *Augustus* \*. Under Charlemagne in short, Rome became subject to a *new head*: for a *form of government* was then instituted, differing radically and essentially from *every one of the*

\* “ The imperial dignity of Charlemagne was announced to the East by the alteration of his style; and, instead of saluting his *fathers, the Greek Emperors*, he presumed to adopt the more equal and familiar appellation of *brother*—A treaty of peace and alliance was concluded between the two empires; and the limits of the East and West were defined by the right of present possession. But the Greeks soon forgot this humiliating equality, or remembered it only to hate the Barbarians by whom it was extorted. During the short union of virtue and power, they respectfully saluted the *august Charlemagne*, with the acclamations of *basileus*, and *Emperor of the Romans*. As soon as these qualities were separated in the person of his pious son, the Byzantine letters were inscribed, *To the king, or, as he styles himself, the Emperor of the Franks and Lombards*. When both power and virtue were extinct, they despoiled Louis the second of his hereditary title; and, with the barbarous appellation of *Rex* or *Rega*, degraded him among the crowd of Latin princes—The same controversy was revived in the reign of the *Othos*; and their ambassador describes, in lively colours, the insolence of the Byzantine court. The Greeks affected to despise the poverty and ignorance of the Franks and Saxons; and, in their last decline, they refused to prostitute to the kings of Germany the title of *Roman Emperors*.” Hist. of Decline Vol. ix. P. 191—195.

*precious*

*previous six forms, represented by the six first heads of the beast.*

By way of recapitulation of what has been said, I will venture to assert, that no power has ever arisen within the limits of *the Roman Empire* which at all answers to the prophetic character of *the septimo-octave head*, except *the Carlovingian monarchy* alone. *Three things* concur in this character: *the last head of the beast* was to be at once both *the seventh* and *the eighth head*, the *seventh* continuing only a short time and then being swallowed up in *the eighth*; it was at its first rise to be *the whole beast*; and it was to be *the beast that was, and is not, and yet is*, that is to say, it was to be *the revived beast*, or *the beast while in his papally-idolatrous state*.

1. Now *the Carlovingian monarchy* was *the septimo-octave head*, as being *the Patriciate* merging into *the feudal Emperorship*.

2. It was *the whole beast*, as comprehending *the whole Western empire* either by actual sovereignty, or by the homage of acknowledged superiority.

3. And it was *the beast that was, and is not, and yet is*, as comprehending *that whole empire*, after it had relapsed into the abominations of *papal tyranny and idolatry*.

Neither *the Papacy*, nor any other power, except *the Carlovingian Patricio-Imperial government*, will be found to answer to this prophetic description; whence I doubt not, but that *that government* is intended by *the last head of the beast*.

Mr.

Mr. Mede and Bp. Newton think, that St. John beheld *all the ten horns* growing together upon *the last head*. To this opinion however there appear to be insuperable objections, whether *the last head* be *the Papacy* or *the Gothic Emperorship*. *The springing up of horns out of a head* necessarily implies, that *the head* was in existence before *the horns*: whereas both *the Papal Empire* (as contradistinguished from *the primitive Bishopric of Rome*), and *the Carlocingian Emperorship*, arose after *the horns* had sprung up; namely, the one in *the year 606*, and the other in *the years 774 and 800\**. Hence it is plain, that *the ten horns* could not have appeared to the prophet as growing upon *the last head*. To *which* then of *the heads* are we to assign *the ten horns*? Most assuredly to *the sixth*. In the days of St. John *five* were fallen: and, between the fall of *those five* and the rise of *the last*, *the ten horns* sprung up. It is plain therefore, that they can only have sprung up out of *the sixth*. Such accordingly we find to be the case. *The Roman Empire* was divided into *ten kingdoms* under *the sixth head of the beast*, previous to his revival under *the same sixth head*†,

\* Bp. Newton dates the commencement of *the 1260 years* considerably later than *the year 606*: hence, according to his plan, it is still more impossible, that *the ten horns* should appear to St. John growing upon *the last head*, if *that last head* be *the Papacy*.

† “ I saw one of his heads as it were wounded to death; and his deadly wound was healed—the beast, which had the wound by a sword, and did live.” Rév. xiii. 3, 14.

and,

and, previous to the rise of *his last head*. It was *the sixth head* therefore that branched out into *ten horns*: consequently to *the sixth head* the *ten horns* must necessarily belong.

III. In the remaining part of the prophecy respecting *the ten-horned beast* we are informed, agreeably to the preceding prophecy respecting the war between *the dragon* and *the woman*, that it was *the dragon* which gave his power and his seat or secular authority to *the beast*; and that *the beast*, as his agent, should persecute the saints 42 months or 1260 years. Hence it appears, that *the persecution of the dragon* and *the persecution of the beast* is one and the same; and that they are both exactly commensurate with *the reign of the little horn*. *The dragon* therefore, as I have already observed, we must consider as *the main-spring of the whole Apostasy*; *the ten horned beast*, as his *secular engine of persecution*; and *the two-horned beast*, as *the spiritual instrument* which he used to stir up *the last head* and *the ten horns of the beast of the sea* against *the mystic woman*. In this sense then it is, that *the whole ten-horned beast*, after he had arisen from *the sea*, "opened his mouth in blasphemy to God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." He blasphemed the name of God by sanctioning all the blasphemous absurdities of his *little horn*, that predicted *man of sin* who proudly sat in the temple of God, and literally shewed himself that he is God by receiving

ing the adoration of his cardinals\*: hence it is said by Daniel, that *the beast* should be destroyed “because of the voice of the great words which *the horn* spake.” And he blasphemed the mystic tabernacle of God, and them that dwell in *the symbolical heaven*, by upholding and propagating the most foul and injurious calumnies against *the witnesses*, accusing them of all the crimes which pagan Rome had formerly laid to the charge of the primitive Christians.

We are moreover informed, that all the world worshipped *the dragon* and *the beast*; and wondered after *the beast*. Respecting this worship we are afterwards taught, that it was *the second beast* who caused it to be paid to *the first*; and much light is thrown upon its nature by a phrase which more than once occurs in the Apocalypse: *men are said to worship the beast and his image*. Now it is superfluous to observe, that the Papists never literally worshipped *the devil*; and equally so to remark, that they never literally worshipped *the ten-horned beast*, or *the secular Roman empire*: yet this worship is immediately connected with the worship of *an image*, which *the second beast* caused to be made to, or for the use of, *the first beast*. Hence I apprehend, that *the worship of the dragon and the beast* means *the devotion of the whole Roman world to the apostate principles of the beast*, such as his idolatrous worship of images, his

\* See Bp. Newton's Dissert. on the man of sin.

opposition to the truth, and his persecution of the witnesses. They, that dwelt upon the earth, worshipped *the dragon*, by lending themselves as tools to advance the infernal domination of the prince of darkness\*; and they worshipped *the beast* by adopting the idolatry which he upheld no less as a Popish than as a pagan empire†. I know not in what manner, except this, it is possible for an empire to be worshipped.

It is further said, that power was given to *the ten-horned beast* over all kindreds and tongues and nations; insomuch that all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb. These various kindreds, and tongues, and nations, are the different papal states of *the Roman earth*; over all of which *the beast* reigned, either through *his last head*, or through *his ten horns*. For a season, they all worshipped *the beast*, adopting his apostate principles, joining in his adoration of

\* “Ye are of your father the devil, and the lusts of your father ye will do.” John viii. 44.

† “*Adoraverunt bestiam*, i. e. *subjecerunt se bestię juxta constitutionem suam religiosam*.” (Pol. Synop. in loc.) The passage is equivalent to that, wherein it is said, that *the ten horns* “gave their power and strength unto the beast.” (Rev. xvii. 13.) *The whole Roman world*, under all its *ten horns*, embraced those idolatrous and heretical principles which gave to the Empire its bestial character; and employed its utmost power and strength to uphold them. Respecting the worship of *the beast's image* more will be said hereafter in its proper place.

images,



images, applauding his every persecution of the Church, and heartily concurring with him in his most violent measures against *the witnesses* whose names are written in the book of life: and even now, after the Reformation, only *one of the ten horns*\* has protested against his tyranny, and resolutely sheltered *the mystic woman* and *the remnant of her seed* from his implacable rage†. The *others* either still adhere to their ancient abominations, or have embraced the yet more blasphemous tenets of *Antichrist*. Notwithstanding their recent severe sufferings, they repent not of the works of their hands, their idolatry, their murders, their sorceries, their spiritual fornication, their thefts; or they repent of them, only to blaspheme the name of the God of heaven, and to refuse to give him glory. *The Roman beast* still retains all the characteristics of *a beast*: and in this state he will at length go into perdition on account of the great words of *the little horn*.

IV. It will not be improper at the end of this long discussion to give in one point of view the scheme of interpretation which I have adopted in preference to that of Bp. Newton. Whatever

\* I use the phrase here in a general and indefinite sense, as it is used by the prophet himself. (Rev. xvii. 16.) Of *the ten original horns* France alone now remains, unless England be considered as one.

† Neither Denmark, Sweden, nor Prussia, are *even modern horns of the beast*, because they never were comprehended within the limits of *the old Roman Empire*.

may

may be its other faults, it at least preserves *all the members of the seven-headed and ten-horned beast perfectly distinct.*

*The beast then is the secular Roman Empire—*His *seven heads* (the last being his *double or septimo-octave head*) are 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military Tribunes; 6. Augustan Emperors; 7, 8. Carolingian Patrio-Emperors—His *ten primitive horns* are 1. The kingdom of the Huns; 2. The kingdom of the Ostrogoths; 3. The kingdom of the Visigoths; 4. The kingdom of the Franks; 5. The kingdom of the Vandals; 6. The kingdom of the Sueves and Alans; 7. The kingdom of the Burgundians; 8. The kingdom of the Heruli, Rugii, Scyri, and other tribes, that composed the Italian kingdom of Odoacer; 9. The kingdom of the Saxons; 10. The kingdom of the Lombards—His *little horn*, which grew up among his *first ten horns*, and which was different from them all, is *the ecclesiastical kingdom of the Pope*; which, small as it originally was, afterwards became *a great ecclesiastical empire*—His *three primary horns*, that were plucked up before *the little papal horn*, are 1. The kingdom of the Heruli; 2. The kingdom of the Ostrogoths; and 3. The kingdom of the Lombards.

*The apocalyptic ten-horned beast* is not represented, like *the same beast* in the book of Daniel, with *a little horn*: because St. John wished to describe *the power* symbolized by *the little horn*, as having now, at the revival of *the secular beast*,

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become

become a great spiritual empire by being declared supreme head of the universal Church. Accordingly the two-horned beast, which is not mentioned by Daniel, occupies the place of the little horn, which is not mentioned by St. John. This two-horned beast, or false prophet, is the same as the great scarlet whore, who rides triumphant upon the secular beast: that is to say, they both equally symbolize the adulterous tyrannical church of Rome, or the spiritual catholic empire of the Pope.

V. The prophecy awfully concludes with a call to attend to the just judgments of the Lord. "If any man have an ear, let him hear. He, that leadeth into captivity, shall go into captivity: he, that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."

Hitherto we have beheld the secular beast triumphant, wearing out the saints at the instigation of his little horn by leading them into captivity or by mercilessly putting them to death\*: we are now summoned to attend to the just retribution of a righteous God. The full execution of this sen-

\* Perpetual confinement, or the galleys, was the fate of those French protestants after the revocation of the edict of Nantz, who escaped the stroke of the sword. To the eternal disgrace of Louis the fourteenth, many of the female protestants, even young girls, were transported as slaves to the West-India colonies, merely because they refused to worship idols, and invoke dead saints. Would that protestant England was as little stained with the atrocities of the African slave-trade as with religious persecution!

tence, long since pronounced upon *the beast*, is as yet future: for it will not take place till the last decisive battle of *Armageddon* at the termination of *the 1260 years*. Then, we are taught by St. John, that *the beast* shall go into *perdition*, being *taken* along with his associate *the false prophet* and cast into the lake of fire; and by Daniel, that *the beast* shall be *slain*, and his body destroyed and given to the burning flame.

- This I apprehend to be the ultimate meaning of the prophecy; nevertheless it seems, in some measure, to have begun already to receive its accomplishment. *They that lead into captivity, and they that kill with the sword*, is so general and comprehensive an expression, that it seems necessarily to include, not only *the secular instruments* of papal persecution, but likewise *the ecclesiastical promoters* of it: accordingly both Daniel and St. John connect the fate of *the beast* with that of *the little horn* or *the false prophet*: We have beheld then in France the descendant and successor of those, whose memory has been rendered infamous by *the diabolical crusade against the protestants of Provence*, by *the blood-stained eve of St. Bartholomew* \*, by *the perfidious revocation of*

\* " *The French king gloryeth in his letters to the Pope, that he had slain 70,000 heretics in a few days.*" Isaacson's Chron. cited by Sharpe in An inquiry into the description of Babylon P. 33. Bossuet acknowledges the murder of only 30,000.

*the edict of Nantz\**, himself led into captivity and slain with the sword. We have beheld numbers of his papal clergy crowded together into goals, and put to death†. We have beheld the sovereign Pontiff, that man of sin who had led so many thousands captive, himself go into captivity. The voice of the seven last thunders hath long been sealed: but now it hath begun to shake both heaven and earth.

We are not however to imagine, that *the infidel tyrant of the last days* is allowed to prosper for his own sake. He is doubtless a mere instrument

\* “ Louis peremptorily required the Protestants in France to sign a declaration of submission and strict obedience to his royal orders; and that they should promise to attend the mass, and entirely omit their own religious meetings; for otherwise they should forfeit, not only *their lands and all other property*, but also *their personal liberty*; the men being doomed to slavery in the king’s galleys for life, and the women to be shut up for life wherever their enemies should choose to immure them.” It is supposed, that, in the course of this detestable persecution, about *a million of protestants* saved their lives by quitting their country, and that at least 100,000 were murdered. (Sharpe’s Inquiry into the description of Babylon P. 35—39.) Among those, who fled from their disgraced country at that dreadful period, was a pious ancestor of my own.

† “ The decree was passed on the 15th day of May 1792, which condemned the non-juring clergy to banishment. About the time of the federation which followed, many of the clergy were put to death with circumstances more or less sanguinary; great numbers also were crowded together in goals, and other places of confinement.” Hist. the Interp. Vol. II. P. 232.

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of vengeance in the hand of God. Like his precursor and type, the haughty sovereign of Assyria, he is "the rod of the Lord's anger, sent against an hypocritical nation and against the people of his wrath, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so; but it is in his heart to destroy and to cut off nations not a few." Hence, when he hath "performed his whole work," as "the fruit of the stout heart of the king of Assyria and the glory of his high looks" were punished, so "shall he come to his end, and none shall help him."

## SECTION IV.

*Concerning the two-horned beast of the earth.*

To complete his account of the great promoters and upholders of *the Western Apostasy*, it now only remains, that St. John should describe *the spiritual power*, by the instigation of which *the temporal ten-horned beast* was to persecute *the witnesses* during the space of 1260 years. Accordingly he concludes *the third chapter* of *the little book* with fully developing the character of this tyrannical *empire within an empire*, under the symbol of a *second beast* or *universal empire*, co-existing and co-operating with *the first beast* or *universal empire*.

“ And I beheld another beast coming up out of  
 “ the earth; and he had two horns like a lamb,  
 “ and he spake as a dragon. And he exerciseth  
 “ all the power of the first beast before him, and  
 “ causeth the earth and them that dwell therein to  
 “ worship the first beast, whose deadly wound was  
 “ healed. And he doeth great wonders, in order  
 “ that he may make fire come down from heaven  
 “ on the earth in the sight of men \*. And he de-  
 “ ceiveth them that dwell on the earth, by means

\* Such I conceive to be the proper translation of the original. This *bringing down of fire from heaven upon earth* was not *itself* a miracle; but wonders were wrought by the beast *in order that* he might possess without dispute or controul the authority thus symbolically described. In our present version it appears as if *the bringing down of fire* was *itself* one of the beast's miracles: whereas the particle *ἵνα* signifies *in order that* not *so that*. To justify the common version, the particle *ὥστε* ought to have occupied the place of *ἵνα*. Thus, after the Apostle has mentioned the different gifts conferred upon the Church, he adds that they were so conferred, “ *in order that* we henceforth should be no more children:” *ἵνα μηκέτι ὡμεν νηπιοί.* (Ephes. iv. 14.) Thus also the same Apostle exhorts us to “ come boldly unto the throne of grace, *in order that* we may obtain mercy:” *ἵνα λαβώμεν ελεον.* (Heb. iv. 16.) Thus again; on the other hand, St. Mark informs us, that “ Jesus yet answered nothing; *so that* Pilate marvelled:” *ὥστε θαυμάζειν τον πῖλατον* (Mark xv. 5.) And thus St. Paul informs the Corinthians, that God comforted him both by the coming of Titus, and by their fervent mind toward him, “ *so that,*” says he, “ I rejoiced the more:” *ὥστε με μαλλον χαρηται.* (2 Cor. vii. 7.) There are three other passages, besides this in the Apocalypse, where *in order that* is by our translators erroneously rendered *so that*: Luke xvi. 26. Rom. i. 20. and Galat. v. 17.

“ of those miracles which he had power to do in  
 “ the sight of the beast; saying to them that dwell  
 “ on the earth, that they should make an image to  
 “ the beast, which had the wound by a sword and  
 “ did live. And he had power to give life unto  
 “ the image of the beast, that the image of the  
 “ beast should both speak, and cause that as many  
 “ as would not worship the image of the beast  
 “ should be killed. And he caused all, both small  
 “ and great, rich and poor, free and bond, to re-  
 “ ceive a mark in their right hand, or in their  
 “ foreheads: and that no man might buy or sell,  
 “ save he that had the mark, or the name of the  
 “ beast, or the number of his name. Here is  
 “ wisdom. Let him, that hath understanding,  
 “ count the number of the beast: for it is the  
 “ number of a man; and his number is six hun-  
 “ dred threescore and six.”

A commentator upon the prophecies of Daniel  
 and St. John can never be too much upon his  
 guard against the fascinating idea, that he may  
 expect to find *every passing event of his own day*  
 there predicted. Before he ventures to introduce  
 any exposition founded upon *present* circum-  
 stances, he ought to make it clearly appear, that it  
 both accords with *the chronological order* so carefully  
 preserved in those prophecies, that it strictly har-  
 monizes with *the language of symbols*, and that  
 it demonstrates *every part of the prediction* to  
 tally *exactly* with its supposed accomplishment.  
 How far I have attended to this sound canon of



interpretation in the remarks already made upon the character of *the king who was to magnify himself above every God*, upon *the scoffers of the last days*, and upon *the tremendous calamities conceived to have been introduced by the blast of the third woe-trumpet*, the cautious reader must decide. My object, however I may have succeeded, has been the serious investigation of truth, not the mere establishment of a system. I have endeavoured to the best of my judgment to *follow* prophecy, not to *lead* it to my own preconceived scheme of exposition.

Respecting this *second apocalyptic beast*, truth constrains me to say, that neither Mr. Kett, nor Mr. Galloway, appear to me to have attended to the foregoing canon in their remarks upon its prophetic character.

Mr. Kett thinks, that *the second beast* and *the image* are *Infidelity* and *Democratic tyranny*; that *the two horns of the beast* are *the German illuminati* and *French pseudo-philosophers*; and that *the particular democratic tyranny symbolized by the image* is *the revolutionary republic of France*. Having laid down these principles, he observes, (what no doubt is perfectly true,) that it was *Infidelity*, which so bewitched the minds of the people as to induce them to set up *the atheistical republic*; and that, when *the image* was thus set up, it caused as many as would not worship it to be killed. He further observes, that all, both high and low, rich and poor, were compelled to wear *a mark* in their foreheads,

foreheads, *the tri-coloured cockade*, as acknowledging the authority of *the beast* and *his image*\*; and that those, who refused this badge of democratic atheism, were formally proscribed, and deprived of the common rights of humanity †.

In this interpretation Mr. Kett has only noticed such parts of the prophecy as apparently accord with it: he is totally silent respecting several particulars, which are altogether inapplicable to *Infidelity* and *Revolutionary France*. Such being the case, his interpretation cannot be valid: for no exposition of a prophecy is admissible, except the prophecy agree with its supposed accomplishment in every particular ‡—St. John describes *the second beast* as “doing great wonders, in order that he “may make fire come down from heaven on the “earth in the sight of men; and as deceiving “them that dwell on the earth by means of those “miracles, which he had power to do in the sight “of the first beast.” *The second beast* therefore must plainly be some power, which comes, like *the man of sin*, with signs and lying wonders, deceiving

\* Mr. Kett does not expressly say this; but I fancy it is what he means. See Hist. the Interp. Vol. I. P. 396, 420.

† Hist. the Interp. Vol. I. P. 413, 419. Vol. II. P. 152—208.

‡ It is much to be doubted, whether *the very principle* of this interpretation be admissible, independent of all the objections to which it is liable. It seems to me so little agreeable to symbolical analogy to term Infidelity *a beast* or *an universal visible empire*, that I should certainly not have ventured myself to bring forward such an explanation of the symbol in question.

for

for a season the whole world with pretended miracles. Such a character as this however by no means answers to *Infidelity*. Modern philosophers, so far from making any claims to miraculous powers, take a pleasure in scoffing at even the real miracles recorded in Scripture. How is it possible then that *Infidelity* can be *the second beast*? — So again: if we ask an unprejudiced reader of the whole prediction relative to *the two apocalyptic beasts*, what his sentiments are respecting them; he will answer, that, *whatever powers those two beasts may symbolize, they are evidently two co-existing powers, linked together in the closest manner, perfectly friendly to each other, and apparently contributing their mutual strength for the accomplishment of some common design.* I confidently appeal to any person not previously wedded to some favourite system, whether this be not the plain and obvious meaning of the prophecy\*.

\* This point is so self-evident, that some commentators have thence run into the very contrary extreme to that of Mr. Kett; and have imagined, that *the two beasts* are actually *one and the same power*, or, as they express it, *the same Antichrist under two different symbols.* (See Pol. Synop. in loc.) Indeed either this, or something very nearly a kin to it, is the fault chargeable upon the systems both of Mr. Mede, Bp. Newton, Mr. Zouch, and Mr. Whitaker. Such an opinion, although certainly not agreeable to the plain declaration of the Apostle, who assures us that *the second beast* is "*another beast*" and therefore not *the same as the first beast*, serves at least to shew, that none of these commentators ever supposed *the two beasts* to be *hostile* to each other. Mr. Mede justly remarks, that they are linked together by the strongest bonds of friendship: "*summa necessitudine inter se devinctæ.*"

Now,

Now, whether *the first beast* be *the Papacy*, as Mr. Kett supposes, or *the Roman empire in its divided state after it had lapsed into idolatry*, as I have endeavoured to prove; in either case, if *Infidelity* be *the second beast*, it certainly has shewn itself the very reverse of being friendly to *the first beast*: for the anti-social part of the Jacobin conspiracy was as steadily directed against all regular government, as its anti-christian part was against all religion. Before Mr. Kett's exposition therefore can be allowed to be well-founded, he must point out in what manner *Infidelity* "caused the earth and all them which dwell therein to worship the beast whose deadly wound was healed;" that is to say, in what manner *Infidelity* caused the whole world to devote themselves to the apostate principles upheld by *the beast*. He may possibly say, that Buonapartè has now taken those apostate principles under his especial protection, and has formally entered into a league with *the Pope*. This however is not the point. The question is not what *an ambitious individual* has done, merely to serve his own purposes; but what *Infidelity* has done, that *Infidelity* which set up *the atheistical republic*, or *the image* (as Mr. Kett supposes) of *the beast*. Now *Infidelity* set itself in direct opposition to *all* religion; and what Buonapartè has done has been simply to avail himself of the wild confusion excited by *Infidelity*. The favour therefore, which he has shewn to Popery, can by no ingenuity be construed into an act of *that Infidelity* which was the parent of *French democracy*. Since *Infidelity* then

then has shewn the most determined hostility to *the first beast*, whether *the Papacy* or *the divided Roman empire* be symbolized by *that beast*, how is it possible that *Infidelity* can be *the second beast*? —Further: *a beast*, in the language of symbols, is *an universal empire* either *temporal* or *spiritual*. But *Infidelity* cannot, except by a very strained interpretation, be termed either *a temporal* or *a spiritual universal empire*. *Infidelity* therefore cannot be *the second beast*—This will be yet more evident, when we consider that St. John, with a view to give us an insight into the true character of *the second beast*, styles him *a false prophet* \*. Now, since *a true prophet* is one, who professes himself a servant of God, and who either delivers true predictions, or who faithfully preaches the Gospel of Christ †; *a false prophet* must be one, who equally professes himself a servant of God, but who either delivers false predictions, or who garbles and corrupts the Gospel of Christ. It is evident therefore, that *Infidelity* cannot be *the false prophet* of the Apocalypse; because it answers to neither of these descriptions of *a false prophet*. *Infidelity* indeed zealously propagated the doctrines of a false philosophy, and is consequently *a false teacher*: but it certainly cannot be styled,

\* Compare Rev. xix. 20. with Rev. xiii. 13, 14.

† This last is a signification of the word peculiar to the New Testament. I have already noticed it; and therefore it is superfluous to say any thing more upon the subject.

with

with any propriety, *a false prophet*; because, so far from claiming a divine commission, like *Poper*y and *Mohammedism*, it came as an absolutely independent teacher, ridiculing even the very existence of a Deity. Accordingly we find, that St. Peter, when foretelling the atheists of the last days, carefully preserves the distinction between *false prophets* and *false teachers*. He observes; that, as there were *false prophets* among the ancient people of God, who imposed upon them with pretended commissions from heaven; so there should be *false teachers* among the Christians of *the last days*, who privily should bring in damnable heresies, even denying the Lord that bought them\*. If then these teachers were to *deny* the Lord that bought them, it is plain that they could not *come in his name* like the false prophets of Israel. Hence St. Peter, with the strictest propriety, terms the ancient impostors *false prophets*; but describes the modern ones, as being only *false teachers*—In addition to these objections, I might inquire with what justice *the French Republic* can be denominated *an image of the beast*: but, since it has been shewn that *Infidelity* cannot be *the second beast*, it is superfluous to discuss that part of Mr. Kett's scheme which is only subordinate. His main position being subverted, the rest of the edifice falls to the ground of course.

\* 2 Peter ii. 1.

Mr. Gal-

Mr. Galloway's system is nearly allied to that of Mr. Kett, though in some particulars it differs materially from it. He supposes, that *the earth*, out of which *the beast* arose, is *France*; that *the beast* himself is *the French Republic*; that *his head* is *the legislature*; that *his two horns* are *the two committees of safety*; that *the fire*, which he brought down from heaven to earth, is *the wrath of God*; that *the wonders*, which he performed, are *the victories of France*; that *the image*, which he set up, and to which he gave life and speech, is *the prostitute goddess of reason and liberty*; that *his mark* is *the cap of liberty* and *the tri-coloured cockade*; and that *the number 666*, the number also of a man, must be sought for in the name of the last French monarch *Louis*, when Latinized, *Ludovicus*\*.

The first objection to Mr. Galloway's interpretation is the same as one that has already been made to Mr. Kett's. It represents *the second beast*, as hostile, instead of friendly, to the first:

L .....	50
U .....	5
D .....	500
O .....	0
V .....	5
I .....	1
C .....	100
V .....	5
S .....	0
	<hr/>
	666
	<hr/>

for

for Mr. Galloway, like Mr. Kett, supposes *the first beast* to be *the Papacy*. This objection Mr. Galloway struggles, and (I think) ineffectually struggles, to remove: *me* at least all his arguments have only served to convince, that it never can be removed either by himself or by Mr. Kett: and, be it again observed, the objection is equally forcible, whether *the first beast* be *the Papacy*, or *the divided Roman empire*—The *second objection* is, that without the least authority he pronounces *the earth* in this particular part of the prophecy to mean *France*. *The earth*, as is sufficiently evident from the general context, means throughout the whole Apocalypse *the Roman empire*. This appears no where more clearly than in the present chapter, where *all they that dwell upon the earth* are described as worshipping, or devoting themselves to the apostate principles of, *the ten-horned beast*\*. Yet does Mr. Galloway declare, that *the earth*, in a subsequent part of this very chapter, means *France*—The *third objection* is, that, according to the analogy of figurative language, *France* cannot be symbolized by a *beast*. *A beast* is *an universal empire*, either *temporal* or *spiritual*: and, when it denotes a *temporal universal empire*, its *horns* are *kingdoms*. *France* however is only *one of the ten horns* of the great *Roman beast*; and therefore most assuredly never can be represented by the symbol of a *new and distinct beast*.

\* Rev. xiii. 3, 8.

Were



Were this the case, St. John would be at open variance with Daniel. The Hebrew prophet expressly maintains, that there shall arise *no fifth temporal beast*, but that *the fourth* or *Roman beast* shall be *the last*. Now, if *France* be *the two-horned beast* of the Apocalypse, we must conclude that it will become a *fifth universal empire*; otherwise it will not be a *beast*, but only a *horn*: and, if it *do* become a *beast* or *universal empire*, then it will be *the fifth*; the existence of which Daniel plainly denies, asserting that *the ten-horned beast* or *divided Roman Empire* under its last head will be immediately succeeded by *the triumphant reign of Christ*. So that, let the matter be viewed in what light it may, *Revolutionary France* cannot be *the second apocalyptic beast*—The *fourth objection* is, that *the French Republic* cannot be denominated a *false prophet*. The *second beast* however is *the false prophet* of the Revelation. Therefore *the French Republic* cannot be *the second beast*—The *fifth objection* is, that, if the wonders performed by *the second beast* mean only *the French victories*, it does not appear how he could deceive them that dwell upon *the earth* with such wonders as these. The miracles, wrought by *the beast*, are immediately connected with his bringing down fire from *heaven*, and his giving life and utterance to *an image*; and by these miracles, thus performed, he is said to *deceive* the world. Such is the simple assertion of the prophet; an assertion, which no critical art can torture to mean

*Gallic*

*Gallic military exploits*—The last objection, which I shall make, is to the notion, that we are to seek for the number of the beast in the name *Ludovicus*. This notion is perfectly untenable even according to Mr. Galloway's own scheme. He supposes, that the number 666, is the number of the second beast, of that beast in short which he conceives to be the French Republic. Let us for a moment allow that he is right in this supposition, and discuss the point accordingly. St. John informs us, that the second beast should permit no man either to buy or to sell, " save he that had the mark, or the name of the beast, or the number of his name." Hence it is evident, that the name of the beast (supposing with Mr. Galloway that the second beast is here intended), which comprehends his mystic number, should be something so peculiarly dear to him, that he should compel all his votaries, in some manner or another, to bear it, under pain of a severe interdict. But has this been the case with the chaotic republic and the name *Ludovicus*? Has she forbidden all to buy or sell, except those who bore, or (to admit the lowest sense) who revered, the name of her last unfortunate sovereign? Is it not notorious to the whole world, that her conduct has been exactly the reverse? So far from none being permitted by her to exercise the common rights of society except the royalists, or (to bestow upon them the name of their king) the *Ludovicians*, these of all others are the very persons whom she has formally proscribed.

We may reasonably then conclude, that, although the word *Ludovicus* happens to contain *the number 666*, it is not on that account alone *the name of the beast*, any more than various other words which may possibly contain the same number. Thus it appears, that, even upon Mr. Galloway's own principles, *Ludovicus* cannot be *the name of the beast*: much less therefore can it be that mysterious name, when we find that he has completely mistaken *the one beast* for *the other*, attributing to *the second beast* the name which in reality belongs to *the first*. What St. John says, in his particular description of *the name*, is certainly ambiguous; insomuch that, had he said nothing more upon the subject, it might have been a matter of doubt, whether *the name* was the name of *the first* or of *the second beast*. But he has amply cleared up this point in various other passages, wherein he plainly intimates, that *the name* is the name of *that beast* to whom *an image* was made\*. But *the beast*, to whom *an image* was made, is *the first beast*: consequently *the name* is the name of *the first beast*, and not of *the second* as Mr. Galloway erroneously supposes. Arguing then with him, either upon his own principles, or upon the real state of the case, we shall find it equally impossible to admit that *Ludovicus* is *the name of the beast* †.

On

\* See Rev. xiv. 11.—xv. 2.—xix. 20. and xx. 4.

† Both Mr. Galloway and Mr. Kett are of opinion, that *the two-horned beast of the earth* is the same as *the beast of the bottomless*

On these grounds I am constrained to think, that both Mr. Kett and Mr. Galloway have erred in their respective interpretations of the prophetic character of *the second beast and the image* \*.

Bp.

*tomless pit* which makes war upon *the witnesses*. This opinion I have already shewn to be entirely erroneous. (See Galloway's Comment. P. 162—208. and Hist. the Interp. Vol. i. P. 391.) Their sentiments upon this point must necessarily lead them both into the strange notion, that *the faithful witnesses of God* are *the popish clergy* who were murdered and banished by the atheistical republicans of France. Mr. Galloway accordingly avows without hesitation, that *the saints of God*, who are mentioned by Daniel as worn out by *the little horn*, and who are evidently the same as *the apocalyptic witnesses*, are *those very popish clergy*. The impropriety and erroneousness of such a notion has already been so fully pointed out, that it is superfluous now to resume the subject.

\* Mr. Sharpe supposes *the second beast* to be *the secular Roman empire under Justinian*. Justinian however was the representative of *the sixth head of the first beast*. Hence it is manifest, that Mr. Sharpe makes *the second beast* to be in fact the same as *the first*. Independent of this palpable tautology, which the prophet carefully guards us against by assuring us that *the second beast* was *another beast*, the Emperor Justinian neither performed any miracles for the purpose of deceiving those that dwelt upon *the earth*, nor can he or any of his successors be termed a *false prophet*. In short, whatever power be intended by *the second beast* or *the false prophet*, it must be some power at *this present moment* in existence, because *the false prophet* is not to be destroyed till *the battle of Armageddon* at the expiration of the 1260 years. (Rev. xix. 20.) *The second beast* therefore cannot be *the Empire of Justinian*, because that has long since been subverted by the Turks. Yet does Mr. Sharpe censure all preceding commentators, as having entirely misunderstood the character of *the second beast*, because they

Ep. Newton's scheme is much less objectionable. That valuable commentator clearly saw, that *the two apocalyptic beasts*, instead of being at utter enmity with each other, were united in the closest bonds of friendship. Having therefore adopted the opinion that *the first beast was the Papacy*, he concluded that *the second was the Roman Church*; thus injudiciously separating what ought never to have been divided, and thus rending (as it were) *the head from the body*. The fact is, what might appear a contradiction till it was actually fulfilled, *the two beasts are two universal empires*, not only existing together each under its proper and distinct head, but mutually supporting and strengthening each other. Daniel however declares, that *the ten-horned beast is the last universal empire*; and yet St. John represents *this very beast* as co-existing with *another beast, or another universal empire*: for, that *the two beasts are two powers perfectly distinct from each other*, is manifest, not only from their different symbolical conformation, but from the express words of the prophet: "I beheld," says he, "*another beast*." Hence it is plain, that *the second apocalyptic beast cannot be a temporal universal empire*: both because it is physically impossible, that *two temporal empires*, each universal so far as *the Church* is concerned, should exist to-

apply it to the Pope himself: he ought rather to have said *the Roman clergy*, for I doubt whether any commentators ever supposed *the Pope himself* to be intended by *the second beast*. Append. to *An Inquiry into the Description of Babylon*. P. 3—6.

gether;

gether; and because, if *the second beast of the Apocalypse were a temporal empire*, it would be a *fifth temporal empire*, whereas Daniel declares that there shall only be *four*. But, if *the second beast be not a temporal empire*, it must be a *spiritual empire*; for nothing but a *spiritual empire* can co-exist with a *temporal empire*. Accordingly we find this to be the very case: for St. John, as if to prevent the possibility of error, explicitly informs us, that *the second beast should be a false prophet\**, or an *ecclesiastical power*; which, under the pretence of a divine commission, should grievously corrupt the genuine Gospel of Christ †.

Here then we have a plain prediction of *some spiritual power*, which should come in the name of God as a sound evangelical prophet or preacher; which should arrogate to itself *universal or catholic authority* in religious matters; which should co-exist upon the most friendly terms with *the ten-horned temporal empire*, instigating it to persecute, during the space of *42 prophetic months* or *1260 years*, all such as should dare to dispute its usurped domination; and which, in short, should solve the symbolical problem of *two contemporary beasts*, by exhibiting to the world the singular spectacle of a

\* Compare Rev. xiii. 12—17, with Rev. xix. 20.

† “*The false prophet*,” says Bp. Newton very justly, “*is a body or succession of men propagating false doctrines, and teaching lies for sacred truths.*” The *second beast* is manifestly styled a *false prophet* in direct opposition to the *two mystic witnesses*, who are the *true prophets of God*.

*complete empire within an empire.* Where we are to look for this power, since *the great Roman beast* was divided into *ten horns* and during the period of his existence under *his last secular head the Carlovingian line of feudal Emperors*, let the impartial voice of history determine: and that voice without hesitation will declare, that *the catholic church of Rome*, the *spiritual empire* of which *the Pope* is the *allowed head*, can alone answer to the prophetic description of such a power\*. At its first rise, *the Papacy* appears in the book of Daniel only as *a little horn* springing out of *the first or secular beast*: but *that little horn* is represented as soon becoming exceeding powerful, and as influencing the actions of *the whole beast*. When

\* The Papists, by a wonderful fatality, have constantly styled themselves *Catholics*, and their particular church *the catholic Church*; thus holding themselves forth as members of the body of *the second beast*, or *catholic ecclesiastical empire*. In this sense of the word, we readily concede to them the title of *Catholics*: in its *genuine sense*, as importing *members of the spiritual body of Christ*, we claim the title no less than themselves. These pretended *Catholics* the Church of England uniformly denominates *Papists*; and, as I have no inclination to uncatholicise myself, I have throughout the present work adopted her phraseology in preference to the more fashionable one of the day. I freely allow, that the Papists are members of *the catholic beast*; but I cannot bring myself to style them *Catholics*, as if they were *the only members of the true catholic church*. If protestants, in the height of modern liberality, grant that none but *the adherents of the Papacy* are *real Catholics*, they do indeed plead guilty to the less courteous appellation of *Heretics*, with which I am not aware that the Papists have ever ceased to honour us.

*the*

*the saints* were given into its hand in the year 606, the *papal kingdom* became an universal spiritual empire; and, as such, it is represented by St. John under the symbol of a *distinct beast* having a proper head and horns of his own. That the *little horn of the Roman beast* typifies the same power as the *second apocalyptic beast*, is manifest indeed from this circumstance. Daniel, who fully delineates the character of the *little horn*, is entirely silent respecting the *two-horned beast*; and St. John, who as fully delineates the character of the *two-horned beast*, is entirely silent respecting the *little horn*. Accordingly we find, that the *little horn*, and the *two-horned beast*, act precisely in the same capacity; each exercising all the power of the *first beast* before him, each being a *false seer or prophet*, and each perishing in one common destruction with the *first or secular beast* \*.

1. The *second beast sprung up out of the earth*, and is described as being another *beast perfectly distinct from the first*—In the language of the Apocalypse, the *earth* denotes the *Roman Empire* †: the

\* Compare Dan. vii. 8, 11, 21, 25, 26. with Rev. xiii. 5, 7, 12, 15, 16, 17. and xix. 20.

† Mr. Mede and Bp. Newton suppose, that the *beast's rising out of the earth* means, that the *power typified by the beast should grow up like a plant silently and without noise*, intimating further that "the greatest prelates have often been raised from monks and men of the lowest birth and parentage." Mr. Whitaker and Mr. Zouch, confining without any just warrant the character of the *beast* to the *monastic orders*, think that the phrase im-



the *spiritual power* therefore, symbolized by *the beast*, must be sought for within the limits of *that empire*. There accordingly we find *the ecclesiastical empire of the Pope*. The *sixth head of the temporal beast* long claimed and exercised supremacy over *the Church*; but, in *the year 606*, the tyrant Phocas constituted Pope Boniface *supreme head in spirituals*, and bestowed upon him the title of *Universal Bishop*. In this year then *the second beast, or the universal empire of the Pope*, arose out of *the earth*: and it has ever been the policy of its ruler to separate it from *the temporal empire*, to keep it perfectly distinct as an *imperium in*

*plies his rise in the East*; and Mr. Whitaker adds, that it may partly allude to the rise of those orders *in times of peace and prosperity*. Both these interpretations seem to me to be needless, not to say unauthorised, refinements. Since *the earth* throughout the whole Apocalypse means *the Roman empire*, and no where more decidedly so than in the present chapter, what occasion is there to annex to it here a fresh idea? The prophet had just before declared, that *the whole earth* wondered after *the great Roman beast*, and that all that dwell upon *the earth* should worship him; (Rev. xiii. 3, 8.) and he now proceeds to inform us, that he beheld *another beast* coming up out of *the earth*, (Rev. xiii. 11.) teaching us afterwards that *this other beast* should deceive those that dwelt on *the earth*. (Rev. xiii. 14.) Now it is only reasonable to suppose, that what the word *earth* means in one part of a chapter, it should mean in another. Since then *the earth* which wondered after *the Roman beast* can only mean *those who dwelt upon that earth*, and since *those who dwelt upon the earth* can only mean *the inhabitants of the Roman empire*; we must surely conclude, that, when a *beast* is said to come up out of *this very earth*, *the Roman empire* is here likewise intended.

*imperio,*

*imperio*, and never to suffer it to lose its prophetic character of "*another* beast." To cite history for the purpose of proving so well known a fact seems almost superfluous, nevertheless I cannot refrain from noticing a single incident which amply explains the nature of this policy of the *Popes*. When *Edward the first* of England wished to impose a tax upon the Clergy, "*Boniface the eighth*, " who had succeeded *Celestine* in the papal throne, " was determined to resume the authority, which " had been for some time relaxed by his predecessors, and to become the protector of the spiritual order, against all invaders. For this purpose he issued very early in his pontificate a " general bull, prohibiting all princes from levying " without his consent any taxes upon the clergy, " and all clergymen from submitting to such impositions; and he threatened both of them with " the penalties of excommunication in case of " disobedience. No sooner therefore had the king " made his demand on the clergy of the fifth of " their moveables, than they intrenched themselves " under the bull of *Pope Boniface*, and pleaded " conscience in refusing to comply with the requisition. Edward avoided proceeding immediately " to extremities on this account; but, having given " orders to lock up all their granaries and barns, " and prohibited all rent to be paid to them, he appointed a new synod to confer with him upon his " demand. The primate, not intimidated by Edward's resolution, plainly told him, that the " clergy

“ clergy owed obedience to two sovereigns, their spiritual and their temporal; but their duty bound them to a much stricter attachment to the former than to the latter: they could not therefore comply with his commands, which were directly contrary to the positive prohibition of the sovereign pontiff\*.” The subsequent steps taken by Edward to enforce obedience it is needless here to detail: enough has been said to shew in what manner *the second beast*, which sprung out of *the earth*, was “*another beast*.”

2. *He had two horns like a lamb*—As the *secular beast* is represented with *seven heads* and *ten horns*, so the *ecclesiastical beast* appears with only *one head* and *two horns*. Now, since we have already seen, that the *secular beast* under his last head is the *divided Roman empire* under the line of *Carlovingian emperors*; the *ecclesiastical beast* under his single head, who has co-existed and co-operated with the *secular beast*, must necessarily be the *corrupt church of Rome* under the line of those *pretended universal bishops, the Popes*. And here we cannot but observe the wonderful exactness with which the two principal apocalyptic symbols, the *first* and the *second beast*, are contrived. The *Roman empire*, having existed under *seven different constitutions*, is described by a *beast with seven heads*; but the *catholic church of Rome*, never having existed under more than *one form of go-*

\* Mod. Univ. Hist. Vol. xxxix. P. 205, 206.

vernment,

vernment, namely *the papal*, is therefore described by a *beast with only one head*.

*This head* however is furnished with *two horns*. In the language of symbols, *horns* are *kingdoms*: consequently *the horns of an ecclesiastical beast* must be *ecclesiastical kingdoms*. Now I know not what idea we can annex to an *ecclesiastical kingdom*, subservient to *the head of an ecclesiastical empire*, except that of a *regularly organized body of ecclesiastics subject primarily to their own immediate superior, and ultimately to the head of the whole empire*. If *the church of Rome* then be intended by *the second apocalyptic beast*, and *the Pope* by *the head of that beast*, it must comprehend *two such ecclesiastical kingdoms*: that is to say, it must comprehend *two regularly organized bodies of ecclesiastics, distinct from each other, and subject primarily to their respective superiors, and ultimately to the Pope*. Mr. Whitaker and Mr. Zouch suppose that *the two horns* are *the monks*, who were at first divided into *two classes*: *the Cenobites*, who (to adopt the language of Mr. Gibbon) “lived under a common and regular discipline; and *the Anachorets*, who indulged their “unsocial, independent, fanaticism.” And Mr. Whitaker adds, that in a later age the papal authority was more especially supported by *two mendicant orders of monks, the Dominicans and Franciscans*—This opinion seems to me by no means tenable for various reasons—Monasticism first arose in the East about *the year 305*, and thence passed

passed into the West. The second apocalyptic beast however, or the catholic empire of the Pope, did not spring up out of the earth till the year 606. Consequently the original two-fold division of the monks in the East cannot make them the two horns of a beast, which sprung up, long after that division, in the West—But it may be said, that, although their extraction be oriental, there is no inconsistency in supposing that they might afterwards become horns of the beast, when they had extended themselves westward, and mightily exerted themselves in support of the papal authority. Here then another objection presents itself. I readily allow, that the character of the Cenobites perfectly answers to the character of an ecclesiastical horn or kingdom. They were a regularly organized body of men, bound by certain laws, and subject first to their superior and in after ages through him to the Pope. But I can discover none of the characteristics of a horn in the Anachorets. These, so far from being united under a settled government and from professing obedience to a superior, “renounced the convent as they had renounced the world;” and, plunging into the deepest solitudes of the desert far from the haunts of men, “indulged their unsocial, independent, fanaticism.” Such being the case, the Anachorets can with no more propriety be esteemed a horn or regular ecclesiastical government, than men in a nomade state can be considered as constituting a regular secular government—Perhaps this part of the

the scheme may be given up, and it may be asserted that *the Dominicans and Franciscans* are *the two horns* exclusively, neither of those two orders being liable to be charged with the disqualification of *the Anachorets*. Here again fresh objections still arise. Both those orders are comparatively of a late date: and are we to suppose, notwithstanding the early rise of monasticism, that *the beast* had *no horns* till the days of Dominic and Francis? Or even, if we venture to adopt such a supposition, were *the Dominicans and Franciscans* the *only orders*? That they were the most conspicuous orders during three centuries is no doubt perfectly true, but they were certainly very far from standing alone. As *the ten horns of the secular beast* represent precisely that number of kingdoms, though some of them were strong and some weak; so, arguing at least from analogy, had *the horns of the ecclesiastical beast* been designed to represent *the monastic orders*, there would surely have been just as many horns as there were orders, though some of those were strong and some weak.—In opposition then to this scheme which seems to me to be clogged with too many difficulties to be admissible, I am more inclined to think with Bp. Newton, that *the two horns* are *the Romish clergy, regular, and secular*. The first of these classes comprehends *all the various monastic orders*; the second comprehends *the whole body of parochial clergy*. These two classes I conceive to be *the two ecclesiastical horns or kingdoms of the catholic*

*catholic empire of the Pope.* In every particular they answer to the character of *horns*, being *two distinct regularly organized bodies, subject first to their own particular superiors, and ultimately to the Pope the head of the whole empire.*

The manner, in which these *two ecclesiastical kingdoms of the papal empire* were erected, will best appear by adverting to history.

“ The imperious pontiffs,” says Mosheim, “ always fond of exerting their authority, exempted by degrees *the monastic orders* from the jurisdiction of the bishops. *The monks*, in return for this important service, devoted themselves wholly to advance the interests, and to maintain the dignity of *the bishop of Rome*. They made his cause their own ; and represented him as a sort of god to the ignorant multitude, over whom they had gained a prodigious ascendant by the notion that generally prevailed of the sanctity of *the monastic order.*” The same historian further observes, “ *The monastic orders and religious societies* have always been considered by *the Roman pontiffs* as the principal support of their authority and dominion. It is chiefly by them that they rule the Church, maintain their influence on the minds of the people, and augment the number of their votaries.” This he instances in the following manner. “ The power of *the Dominicans* and *Franciscans* greatly surpassed that of the other two orders, and rendered them singularly conspicuous in the eyes of the world.”

“ During

“ During three centuries these two fraternities  
 “ governed, with an almost universal and absolute  
 “ sway, both church and state; filled the most  
 “ eminent posts ecclesiastical and civil; taught in  
 “ the universities and churches with an authority,  
 “ before which all opposition was silent; and  
 “ maintained the pretended majesty of *the Roman*  
 “ *pontiffs* against kings, princes, bishops, and he-  
 “ retics, with incredible ardour and success—*The*  
 “ *Dominicans* and *Franciscans* were before the  
 “ Reformation what *the Jesuits* have been since  
 “ that happy and glorious period; the very soul of  
 “ the hierarchy, the engines of the state, the secret  
 “ springs of the motions of the one and of the  
 “ other, and the authors and directors of every  
 “ great and important event both in the religious  
 “ and political world.” The complete distinct-  
 ness of *this first horn or ecclesiastical kingdom of*  
*the beast* from the other, by means of their ex-  
 emption from episcopal jurisdiction, will appear  
 yet more evidently from the following passage.  
 “ While *the pontiffs* accumulated upon *the men-*  
 “ *dicants* the most honourable distinctions and the  
 “ most valuable privileges which they had to be-  
 “ stow, they exposed them still more and more to  
 “ the envy and hatred of the rest of the clergy;  
 “ and this hatred was considerably increased by  
 “ the audacious arrogance that discovered itself  
 “ every where in the conduct of these supercilious  
 “ orders. They had the presumption to declare  
 “ publicly, that they had a divine impulse and  
 “ com-



" commission to illustrate and maintain the reli-  
 " gion of Jesus; they treated with the utmost in-  
 " solence and contempt all the different ranks and  
 " orders of the priesthood; they affirmed without  
 " a blush, that the true method of obtaining sal-  
 " vation was revealed to them alone; proclaimed  
 " with ostentation the superior efficacy and virtue  
 " of their indulgences; and vaunted, beyond mea-  
 " sure, their interests at the court of heaven, and  
 " their familiar connections with the Supreme Be-  
 " ing, the Virgin Mary, and the saints in glory. By  
 " these impious wiles they so deluded and capti-  
 " vated the miserable and blinded multitude, that  
 " they would not intrust any others but the men-  
 " dicants with the care of their souls, their spiri-  
 " tual and eternal concerns." Thus it appears,  
 that *the monastic orders constituted a well or-  
 ganized body, governed by their own laws, exempt  
 from episcopal jurisdiction, subject to their respec-  
 tive generals or superiors, but paying at the same  
 time an implicit obedience to the Pope. In short  
 they perfectly answer to every idea that we can  
 form of an ecclesiastical kingdom under the con-  
 trol of the head of an ecclesiastical empire.*

*The second horn of the beast I suppose to be  
 the secular popish clergy. As the monks were sub-  
 ject, first to the superiors of their orders, and ul-  
 timately to the Pope; so the secular or parochial  
 clergy were subject, first to their respective bishops,  
 and ultimately to the sovereign pontiff. Various  
 preparatory steps were taken towards the erecting  
 of*

of *this second ecclesiastical horn* or kingdom before the year 606, when *the Pope* was declared *universal Bishop*, and whence therefore I date the rise of *the second beast* or *the papal catholic empire*. The decrees of the Emperors, and the metropolitan dignity of Rome, gradually conferred upon *the Popes* an archiepiscopal authority over the western bishops, previous to the time when they were formally declared by Phocas *the head of the universal Church* \*. In *the eighth century* Germany was reduced under the yoke by an English friar named *Boniface*, whom *Gregory the third* consecrated Archbishop of Mentz; constituting him at the same time his vicar, with full power to call councils, and to constitute bishops in those places, which were by his assistance converted to the Christian faith. In the first of these councils, Boniface presiding in quality of legate of the Roman chair, the clergy signed a certain confession of faith, whereby they obliged themselves, not only to maintain the catholic faith, but also to remain in constant union with *the Roman church*, and to be obedient to the successors of St. Peter. “ This “ Boniface,” says Puffendorff, “ was the first, who “ put it upon the bishops of Germany to receive “ the episcopal pall from *the Pope*, who sent it to “ the bishops of France without their request,

\* The reader will find a very circumstantial account of the manner in which *the Bishops of Rome* gradually extended their authority over the West, in Sir Isaac Newton's *Observ. on Daniel* Chap. viii.

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“ thereby

“ thereby to unite them with the Roman chair.  
 “ And, when once these ornaments were become  
 “ customary amongst them, they were put upon  
 “ them afterwards as of absolute necessity; and  
 “ the episcopal function was forbidden to be exer-  
 “ cised by them before they had received these  
 “ ornaments\*.” The same author further ob-  
 serves, “ Besides this, *the Popes* assumed to them-  
 “ selves an authority of giving leave to the bishops  
 “ to remove from one episcopal see to another,  
 “ and obliged all the western bishops to receive  
 “ their confirmation from Rome, for which they  
 “ were obliged to pay a certain sum of money as  
 “ an acknowledgment, which was since converted  
 “ to annats. *The Popes* also, by making void the  
 “ decisions of the provincial synods or assemblies,  
 “ overthrew their authority: wherefore, when  
 “ every body plainly perceived that the decrees of  
 “ these assemblies could produce no other effects  
 “ but to be continually annulled by *the Popes*,  
 “ without so much as hearkening to any reasons,  
 “ they were by degrees quite abolished. *Pope*  
 “ *Gregory the seventh* also forced the bishops to  
 “ swear an oath of fealty to *the Pope*, and by a  
 “ decree *forbad* †, that none should dare to con-  
 “ demn any one that had appealed to *the Pope*.  
 “ They were also not forgetful in sending legates  
 “ or nuncios to all places; whose business was to

\* Introduct. to Hist. of Eur. cited by Whitaker P, 404.

† *Enacted.*

“ exercise

“ exercise in the name of *the Pope* the same authority, which had formerly belonged to the bishops, metropolitans, and provincial assemblies \*.” In this passage mention is made of the oath of fealty exacted by *Gregory the seventh* from the bishops. A similar oath has been imposed, even since the Reformation, by *Pius the fourth* on all the beneficed clergy. He decreed, that they should all swear true obedience to *the Roman pontiff*, the successor of St. Peter, and vicar of Jesus Christ †. In short, how completely *the clergy under their bishops* became *one of the two ecclesiastical kingdoms of the papal beast*, will best appear from the following oath, set forth by order of *Pope Clement the eighth* to be taken by all bishops at their consecration, and by all metropolitans at their instalment.

“ I N. elect of the church of N. from henceforward will be faithful and obedient to St. Peter the Apostle, and to the holy Roman church, and to our lord, the lord N. Pope N. and to his successors canonically coming in. I will neither advise, consent, or do any thing, that they may lose life or member, or that their persons may be seized, or hands any wise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel, which they shall intrust me withal, by themselves, their messen-

\* Introduc. to Hist. of Eur. cited by Whitaker P. 406.

† Ibid. P. 407.

“ gers, or letters, I will not knowingly reveal to  
 “ any to their prejudice. I will help them to de-  
 “ fend and keep the Roman Papacy and the royal-  
 “ ties of St. Peter, saving my order, against all  
 “ men. The legate of the apostolic see, going  
 “ and coming, I will honourably treat and help in  
 “ his necessities. The rights, honours, privileges,  
 “ and authority, of the holy Roman church, of our  
 “ lord the Pope, and his foresaid successors, I will  
 “ endeavour to preserve, defend, increase, and ad-  
 “ vance. I will not be in any counsel, action, or  
 “ treaty, in which shall be plotted against our said  
 “ lord, and the said Roman church, any thing to  
 “ the hurt or prejudice of their persons, right, ho-  
 “ nour, state, or power; and, if I shall know any  
 “ such thing to be treated or agitated by any what-  
 “ soever, I will hinder it to my power; and, as  
 “ soon as I can, will signify it to our said lord, or  
 “ to some other by whom it may come to his know-  
 “ ledge. The rules of the holy fathers, the apos-  
 “ tolic decrees, ordinances, or disposals, reserva-  
 “ tions, provisions, and mandates, I will observe  
 “ with all my might, and cause to be observed by  
 “ others. Heretics, schismatics, and rebels to our  
 “ said lord, or his foresaid successors, I will to my  
 “ power persecute and oppose \*.”

As for the precise steps, by which *this ecclesias-  
 tical kingdom* was finally and perfectly organized,  
 they are well pointed out by Lord Lyttelton in his

\* Whitaker's Comment. P. 408.

*history of Henry the second.* "It was now an established notion," says he, "that all metropolitans were only the vicars or rather viceroys of the Pope in their several provinces; and the pall was the ensign of their office. This was too lightly given way to by kings, and proved in its consequences one of the deepest arts, by which the policy of the court of Rome supported its power. For thus all the greatest prelates, who might have affected an independence on that see, had another object of ambition set up, namely, an independence on their own sovereigns, and an imparted share of the papal dominion over all temporal powers." And again: "Henry the first did not enough consider, how much the design of detaching the clergy from any dependence upon their own sovereign, and from all ties to their country, was promoted by forcing them to a life of celibacy; but concurred with the see of Rome, and with Anselm its minister, in imposing that yoke upon the English church, which till then had always refused it—He was also prevailed upon to suffer a *legate a latere*, the Cardinal of Crema, to preside in a council held at London upon this and other matters, in derogation to the metropolitan rights of the archbishop of Canterbury; thereby confirming that dangerous and degrading subjection to the Bishop of Rome, which his father had brought upon the church of England\*." There

\* Hist. of Henry II. cited by Whitaker P. 410, 411.

was yet another step, by which *the second ecclesiastical kingdom of the papal empire* was both completed, and kept in subjection. Well knowing the truth of the maxim *Divide and rule*, the artful pontiffs dexterously contrived to play off *the one kingdom against the other*, to govern *the secular clergy* by the instrumentality of *the regular*. "Whenever *any bishop*," says Puffendorff, "attempted any thing against *the Pope's* authority, *the mendicant friars* with their clamour and noise pursued him every where like so many hounds, and rendered him odious to the common people, amongst whom they were in great veneration through their outward appearance of holiness; and from thence it came to pass, that *the bishops*, who opposed *the Pope's* authority, never could make a great party among the common people. Besides this, *the friars* always kept a watchful eye over the actions of *the bishops*, giving continual advices concerning them to their generals residing at Rome, whereby *the Popes* were enabled to oppose timely any design intended against their authority. And *these friars* proved the main obstacle, why *the bishops* could not so effectually oppose *the Pope's* authority which he assumed over them; so that, being destitute of means to help themselves, they were forced to follow the current \*."

The *regular and secular clergy* then, under their

\* Hist. of Henry II. cited by Whitaker P. 416..

respective

*respective generals and bishops, are the two horns or ecclesiastical kingdoms of the papal catholic empire. These horns appeared to the prophet to be of a different form from those of the first or temporal beast : they resembled the horns of a lamb. Now, when we recollect that the second beast is styled a false prophet, we can scarcely doubt but that the symbol was so constructed in allusion to his spiritual character. Accordingly the two ecclesiastical horns claimed to be the only servants of the Lamb of God, and affected to be like him in meekness and humility. Solemnly devoting themselves to a life of celibacy, and ever engaged in a round of religious ceremonies, they appeared to the deluded populace to be saints indeed, far removed from all the cares and vanities of this transitory world. And, in order that this impression might not be too soon worn off, new saints were at seasonable intervals added to the calendar; and their names enrolled along with those of the real servants of the Lamb, the holy Apostles of the primitive Church. Even the sovereign pontiff himself, who had a look more stout than his fellows, delighted nevertheless to style himself, with sanctified hypocrisy, the servant of the servants of God.*

3. *But, notwithstanding his lamb-like appearance, the beast spake as a dragon—The church of Rome, like a true child of that old serpent the devil, forcibly established and supported idolatry; claimed a proud superiority over all temporal do-*

R 4

minion;



minion; advanced her interests with all the wily cunning of the serpent; anathematized and persecuted to death the faithful servants of Christ; and esteemed every lie and every imposture, which advanced her authority, a laudable and even pious fraud. That *no faith is to be kept with heretics*, is a well known maxim of this genuine offspring of the father of lies: that *kings excommunicated by the Pope, may be deposed and murdered by their subjects*, is another of her maxims: and that *the end sanctifies the means, that it is lawful to do evil that good may come*, has been the avowed principle of the Jesuits\*. Her draconine cruelty and ferocity need no proofs. Where *pagan Rome* hath slain her thousands, *papal Rome* hath slain her ten thousands. "The fourth council of Lateran," says Bp. Burnet, "decreed, that all heretics should be delivered to the secular power to be extirpated—If a man had but spoken a light word against any of the constitutions of the church, he was seized on by the bishop's officers: and, if any taught their children the Lord's prayer, the ten commandments, and the Apostles'

\* The maxims of the Jesuits are these, "That actions intrinsically evil, and directly contrary to the divine laws, may be innocently performed by those who have so much power over their own minds, as to join, even ideally, a good end to this wicked action, or (to speak in the style of the Jesuits,) who are capable of directing their intention aright." (Mosheim's Eccles. Hist. Cent. 17. Sect. 2. P. 1. cited by Whitaker.) Thus it appears, that the Jesuits were the prototypes of Weishaupt's diabolical sect of Illuminati,

creed,

" creed, in the vulgar tongue \*, that was criminal  
 " enough to bring them to the stake, as it did six  
 " men and a woman at Coventry in the Passion  
 " week 1519 †." Here it may be observed, that,  
 while *the first* or *secular beast* is represented as  
 making war with *the saints* and overcoming them,  
 it is no where said that *the second* or *ecclesiastical*  
*beast* and *the image* which he set up should do  
 more than *cause* them to be killed. The above-  
 cited decree of the council of Lateran shews how  
 exact the prophecy has been in this particular. *The*  
*little horn* hath always worn out *the saints* by *caus-*  
*ing* them to be killed, or by *delivering them over*  
*to the secular arm* ‡, not by *literally slaying them*  
*itself*. " Who can make any computation, or even  
 " frame any conception, of the numbers of pious  
 " Christians, who have fallen a sacrifice to the bi-  
 " gotry and cruelty of Rome? Mede hath ob-  
 " served from good authorities, that in the war

\* In direct opposition to the scheme of *the dragon* to snatch  
 away from the people *the literal word of God* through the instru-  
 mentality of *the Papacy*, (Rev. xii. 4.) the Church of England  
 specially charges all sponsors to provide, that the child, for  
 whom they have been surties, " may learn the Creed, the  
 " Lord's Prayer, and the ten Commandments, in the vulgar  
 " tongue, and all other things which a Christian ought to know  
 " and believe to his soul's health." Office of Baptism.

† Hist. of Reformation, cited by Whitaker P. 419.

‡ On this occasion, the Inquisitors, with a disgusting affecta-  
 tion of lamb-like meekness, are wont to beseech the civil ma-  
 gistrates to shew mercy to those unfortunate victims whom  
 they themselves have given up to be consigned to the flames.

with

“ with the Waldenses and Albigenses there per-  
 “ rished of these poor creatures in France alone  
 “ *a million*. From the first institution of the  
 “ Jesuits to *the year 1480*, that is in little more  
 “ than *thirty years*, 900,000 orthodox Christians  
 “ were slain. In the Netherlands alone, the Duke  
 “ of Alva boasted, that within *a few years* he had  
 “ dispatched to the amount of 36,000 souls, and  
 “ those all by the hand of the common exe-  
 “ cutioner. In the space of scarce *thirty years*,  
 “ the Inquisition destroyed, by various kinds of  
 “ tortures, 150,000 Christians. Sanders himself  
 “ confesses, that an innumerable multitude of Lol-  
 “ lards and Sacramentarians were burnt through-  
 “ out all Europe; who yet, he says, were not  
 “ put to death by *the Pope and Bishops*, but by  
 “ *the civil magistrates*: which perfectly agrees  
 “ with this prophecy; for of *the secular beast*\* it  
 “ is said, that he should make war with *the saints*  
 “ and overcome them†.”

4. *He exerciseth all the power of the first beast*  
*before him*—Cardinals, Prelates, and Monks, were  
 long the prime ministers of the European sove-  
 reigns: and the names of Wolsey, Ximenes,  
 Richlieu, and Mazarine, are handed down to pos-  
 terity as the most intriguing and ambitious of

\* It is not unworthy of notice, that Bp. Newton here speaks  
 of *the first beast* as being, what he really is, *the secular Roman*  
*empire*, as contradistinguished from *the second beast* or *the Roman*  
*church*.

† Bp. Newton's Dissert. Vol. II. P. 289, 290.

statesmen.

statesmen. *The second beast* indeed is properly  
 “ an ecclesiastical person, but he intermixeth him-  
 “ self much in civil affairs. He is the prime mi-  
 “ nister, adviser, and mover of *the first beast* \*.  
 “ He holdeth *imperium in imperio*, an *empire within*  
 “ *an empire*; claimeth a temporal authority, as  
 “ well as a spiritual; hath not only the principal  
 “ direction of the temporal powers, but often en-  
 “ gageeth them in his service, and enforceth his  
 “ canons and decrees with the sword of the civil  
 “ magistrate †.”

5. *He causeth the earth and all that dwell therein*  
*to worship the first beast whose deadly wound was*  
*healed*—The nature of this worship of *the secular*  
*beast* I have already considered. It will be suffi-  
 cient therefore at present to observe, that, since it  
 is impossible for Daniel's *fourth beast* or *the*  
*Roman empire* to be literally worshipped, the ado-  
 ration here spoken of must mean a devotion to  
 those principles by which the empire was equally  
 made *a beast* both under its *pagan* and its *papal*  
 emperors, both under its *sixth head* and its *last*.  
 Those principles consisted in *the worship of*  
*images*, and in *the persecution of the saints*: and  
 it was *the second beast*, who by his influence caused

\* Here again the Bishop speaks of *the first beast* as being  
*the secular empire*. Thus does his original opinion force itself, as  
 it were, upon him, notwithstanding all that he had subsequently  
 said respecting the identity of *the papal little horn* and *the first*  
*beast*.

† Bp. Newton's Dissert. Vol. II. P. 292.

*the*

*the whole Roman earth* once more to adopt them under *Popery*, as it had heretofore adopted them under *Paganism*; it was *the second beast*, who made an image for *the first*, and caused all men to fall down and worship it\*.

## 6. He

\* I have adopted this interpretation of the worship paid to *the first* or *secular beast*, not as being free from *all* objections, but as that which after an attentive consideration of the subject appears to me liable to the *fewest*. The interpretation, proposed by Bp. Newton, is to my mind very unsatisfactory. "As the *first beast* concurs to maintain the authority of *the second*, so he in return confirms and maintains the sovereignty and dominion of *the first beast* over his subjects; and causeth the earth, and them who dwell therein, to worship *the first beast*, whose deadly wound was healed. He supports tyranny, as he is by tyranny supported. He enslaves the consciences, as *the first beast* subjugates the bodies of men." (Dissert. Vol. II. P. 292.) Hence it appears, that the Bishop conceives the worship, which was paid to *the secular beast* at the instigation of *the ecclesiastical beast*, to be merely *civil worship* so far increased as to become *passive obedience*. Now, bad as tyranny in the state may be, the *whole* criminality of it must be ascribed to *the governors*; not surely to *the governed*, to those who patiently submit themselves like the primitive Christians to every ordinance of man however tyrannical for the Lord's sake, lest by resisting they should receive damnation. Were nothing more then meant by *worshipping the beast* than an *unresisting submission* to civil tyranny, or (as Mr. Whiston cited by the Bishop styles it) "*a blind obedience*;" the worshippers of *the beast* would never have been censured by the prophet for *yielding* such submission, however severely he might have animadverted upon *the two beasts* for recommending and exacting it. "If any man worship the beast and his image,—the same shall drink of the wine of the wrath of God, and he shall be tormented with fire and brimstone;—and the smoke of their torment ascendeth up

" for

6. *He doeth great wonders, in order that he may make fire come down from heaven on the earth in the sight of men*—"Miracles, visions, and revelations, are the mighty boast of the church of Rome, the contrivances of an artful cunning clergy to impose upon an ignorant

"for ever and ever: and they have no rest day nor night, who worship the beast and his image." (Rev. xiv. 9, 10, 11.) Can we suppose, that so severe a punishment as eternal damnation will be inflicted upon those who suffer *their bodies* to be subjugated by *the first beast*? It is plain, that *the worship of the beast* is connected with *the worship of his image*; and that this worship is something so offensive in the eyes of God as to incur the penalty of hell fire: can it then mean nothing more than *submitting to the sovereignty and dominion of the first beast*? It may be remarked, that Bp. Newton here again speaks of *the first beast* as being, not *the Papacy*, but *the secular Roman empire*: and it may further be remarked, that his present interpretation of *the worship paid to the beast* by no means accords with that which he had previously given, and which I believe to be the true one. "*All the world wondered after the beast, and they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying; Who is like unto the beast? Who is able to make war with him?*" No kingdom or empire was like that of *the beast*, it had not a parallel upon earth, and it was in vain for any to resist or oppose it, it prevailed and triumphed over all; and all the world, in submitting thus to the religion of *the beast*, did in effect submit again to the religion of *the dragon*, it being the old idolatry with new names. *The worshipping of demons and idols is in effect the worshipping of devils.*" (Dissert. Vol. II. P. 287.) Here we see a plain reason why *the worship of the beast* is threatened with eternal damnation: it consists in embracing those principles, which constituted alik *the bestiality of the pagan and papal Roman empires*; not in paying civil homage to *the beast*.

"laity."

"laity." These wonders *the beast* did partly in order that he might make fire come down from *heaven upon earth*; and partly, as we shall hereafter see, with a view so to deceive mankind as to induce them to set up *an image* and worship it. *Heaven* is a symbol of *the church*, and *the earth* of *the Roman empire*. The darting therefore of *fire out of the church upon the secular empire* must mean solemn interdicts and excommunications pronounced against those who dared to oppose the authority of *the beast*. History furnishes many memorable examples of such ecclesiastical censures. The whole kingdom of England was laid under an interdict in the reign of king John: and numerous are the other European sovereigns, against whom *the Popes* have pronounced sentence of excommunication and deposition. The submission of the people to this exorbitant stretch of power was founded upon their implicit belief in the sanctity, authority, and infallibility, of *the Roman bishop* and *his hierarchy*: and this belief was kept up by pretended miracles, which (it was asserted) none but members of *the holy catholic church* could perform: hence it is said, that *the beast* did great wonders, in order that he might bring down fire from *heaven upon earth*; or, in other words, that none might dispute his right and power of excommunication. I know not any better comment upon this part of the prophecy than the use which was made of the miracles said to have been wrought at the shrine of Archbishop Becket.

During

During the schism in *the church of Rome*, that turbulent prelate had espoused the cause of Pope Alexander against his competitor; and after his death he became a wonder-working saint. Such being the case, the litigated point was soon decided. "Whereas many," says John of Salisbury, "doubted whether Alexander was the true Pope or not, the miracles of Becket decided that question in his favour, *as they could not have been done by one engaged in a schism*\*." Thus was Alexander confirmed by miracles in his full right and title to anathematize his rival, and to hurl the thunder-bolts of the church at all his opponents. Nor has this claim to supernatural gifts been made solely during the thick darkness of the middle ages: an anonymous Popish writer even of the last century, cited by Mr. Whitaker, insists upon the miraculous powers of *the church of Rome* down to the then present time, and enumerates many miracles which he avers to have been performed since the era of the Reformation. At the conclusion of his catalogue of saints endowed with such powers, he observes, that "all the persons so conspicuous for these supernatural gifts were zealous members of the catholic church†;" meaning doubtless to intimate, that, if *the catholic church* (so the Papists think proper to denominate *the church of Rome*) were not *the only true church*,

\* Whitaker's Comment. P. 391, 398.

† Ibid P. 395—399.



its members would not have possessed those gifts. Here then we have another instance of the manner in which *the church of Rome* proved itself to be *the only true church* by lying wonders. When that point was once established; when the strong faith of a determined Papist once admitted the reality of those miracles; and when once he drew from them the desired conclusion, that, since none but members of *the true church* could perform them, *the church of Rome* whose members *did* perform them must doubtless be *the only true church*: the rest would follow of course: no salvation can be had out of *the true church*; therefore *the church of Rome* possesses an undoubted power to anathematize and excommunicate all heretics.

7. *He deceiveth them that dwell on the earth, by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed*—Before the import of this passage can be determined, its *literal* meaning must be ascertained. The expression *the image of the beast*, and the expression *the beast and his image* which elsewhere occurs, are both ambiguous; inasmuch as they may signify either *the image, in the sense of the effigies*

*effigies of the beast, or the image, which belongs to the beast.* Thus *the image of Cesar* upon the Roman coin means doubtless *the effigies of Cesar*\*; whereas *the image of Micah* certainly means *the image which belonged to Micah*, the image which he had made for himself to be his god †. Had no other expressions then occurred in the Apocalypse except *the image of the beast* and *the beast and his image*, we should have been unable positively to determine what precise idea we ought to annex to *this image*; but all ambiguity seems to be removed by the manner in which the Apostle introduces his account of it. It is said, *the second beast* so deceived the inhabitants of the earth by his false miracles, that he induced them to make an image *to or for* the first beast. Now it is surely putting a very great force upon language to suppose that *the making an image to the beast* can signify *the making a representation of him*. The prohibition in the decalogue relative to idolatry is couched in the following terms: “Thou shalt not “make unto thee any graven image ‡.” Here it is manifest, that *the making an image to a person’s self* means *the making an image for his own use and worship*: it is only natural therefore to suppose, that *the making an image to the beast* means *the making an image for the use and worship of the beast*; and consequently that *the image of the*

\* Matt. xxii. 19, 20, 21.

† Judges xviii. 31.

‡ Exod. xx. 4.

*beast imports, not the effigies of the beast, but the image which the beast adored.*

That such is the proper interpretation of the expression will yet further appear, if we consider the context of the whole passage. It was by false miracles that *the ecclesiastical beast* induced the inhabitants of the earth to set up this image for *the secular beast*. Accordingly, as we are informed by Bp. Newton, "miracles are thought so  
" necessary and essential, that they are reckoned  
" among the notes of the catholic church; and  
" they are alledged principally in support of purgatory, prayers for the dead, *the worship of*  
" *saints images and relics*, and the like (as they  
" are called) catholic doctrines \*."

The difficulty consists, not so much in proving this point, as in selecting some out of the many proofs which offer themselves to our attention. "The first introduction," says Mr. Gibbon, "of  
" a symbolic worship was in the veneration of the  
" cross and of relics. The saints and martyrs,  
" whose intercession was implored, were seated  
" on the right hand of God; but the gracious,  
" *and often supernatural favours*, which, in the popular belief, were showered around their tomb,  
" conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and  
" kissed, these lifeless remains, the memorials of  
" their merits and sufferings—*The scruples of reason or piety were silenced by the strong evidence*

\* Bp. Newton's Dissert. Vol. II. P. 293.

" of

“ of visions and miracles ; and the pictures, which  
 “ speak, and move, and bleed, must be endowed  
 “ with a divine energy, and may be considered as  
 “ the proper objects of religious adoration—Before  
 “ the end of the sixth century, images, made without  
 “ hands (in Greek it is a single word), were propa-  
 “ gated in the camps and cities of the eastern em-  
 “ pire: they were the objects of worship, and the in-  
 “ struments of miracles ; and, in the hour of danger  
 “ or tumult, their venerable presence could revive  
 “ the hope, rekindle the courage, or repress the fury,  
 “ of the Roman legions\*.” One of the grand

\* History of Decline and Fall Vol. ix. P. 114—120. Mr. Gibbon observes, that before the end of the sixth century images were in very general use. This may be thought to contradict what I have said relative to the proper date of the great *Apos-tasy*: I then however observed, and I may here observe again, that superstition had for some time been gradually creeping into the Church previous to the year 606 and 607 ; but it is necessary to date a prophetic series of years from a fixed and determinate era when some overt act has been committed. This overt act is declared by the prophet to be the establishment of the Pope's supremacy, or the delivering up of the saints into his hand. Now it is observable, that, whatever approaches there might be to image-worship in the course of the sixth century, idolatry was not openly established by the authority of the Roman Pontiff till the year 607 ; the very year after that in which the saints had been delivered into the hand of the little horn, and consequently from which the 1260 years are to be dated. Accordingly Mr. Gibbon very truly observes respecting the period of which he is speaking, “ as the worship of images had never been established by any  
 “ general or positive law, its progress in the Eastern empire had  
 “ been retarded or accelerated, by the differences of men and  
 “ manners, the local degrees of refinement, and the personal  
 “ characters of the bishops.” Ibid. P. 122.

idols of the Romanists, as it is well known, is *the Virgin Mary*. "They beg of her," says Jurieu, "in express terms whatever is desired from God; heaven, pardon of sin, grace, repentance, victory of the devil. It is not enough to pray to the virgin, you must adore her: every knee must bow to her, adoring her as sovereign queen of men and angels. And this adoration is not to be mere external adoration, but internal—On account of her holiness, men owe *dulia* to her; on account of her maternal relation, they owe her *hyperdulia*; and, because she touched our Saviour, the adoration of *latria* is due to her. Those, who well perform these services, though never so negligent of their duty towards God, though villains, robbers, debauchees; they can not be damned, because they have been clients of the virgin. This they prove by innumerable examples of those, whom the Virgin hath by *strange miracles* brought back, as it were, from the gates of hell, because they had been her votaries. And, *as an evidence how pleasing this adoration is to the virgin, she hath wrought more miracles within these last seven or eight hundred years, than God hath wrought since the creation, by Moses and the prophets, by Jesus Christ and his apostles, and by all the saints together. Her images have spoken, they have sung, they have resisted the fire and the hammer, they have soared in the air like birds, they have sweat blood, and oil and milk have run* "from

" *from them. Some of them have been turned into  
 " flesh ; they have wept, lamented, groaned ; they  
 " have made the lame to walk, the blind to see, the  
 " deaf to hear. They have cured all kinds of dis-  
 " eases, and wrought all sorts of prodigies. For  
 " these reasons, people will go to the end of the  
 " world to visit these consecrated images. They  
 " kiss \*, fall down before them, and render them  
 " an external worship, accompanied with a most  
 " fervent internal devotion. They rub their chap-  
 " lets or beads, and their handkerchiefs, upon*

\* " Yet I have left me seven thousand in Israel, all the knees  
 " which have not bowed unto Baal, and every mouth which  
 " hath not *kissed* him." (1 Kings xix. 18.) " And now they  
 " sin more and more, and have made them molten images of  
 " their silver, and idols according to their own understanding,  
 " all of it the work of the craftsmen: they say of them, let  
 " the men that sacrifice *kiss* the calves:" that is the statues of  
 " Moloch and Baal. (Hos. xiii. 2.) The excuse, which Papists  
 " are wont to make for their idolatry, effectually proves them to  
 " be idolaters. They deny that they *worship the images*; assert-  
 " ing, that they only *kiss* them, and *bow down* before them, in  
 " token (as the council of Trent expresses it) of their "*worship-*  
 " "*ping the saints*, whose likeness images do bear." What is this  
 " but explicitly acknowledging, that they *worship dead men*  
 " through the medium of certain fanciful representations of them?  
 " So perfectly does the idolatry of *the revived papal beast* resemble  
 " the idolatry of *the old pagan beast* that was wounded to death  
 " by the sword of the Spirit, that the ancient heathens gave pre-  
 " cisely the same reason for *worshipping their images*, that the  
 " modern Papists do for *worshipping theirs*. Their language was,  
 " as we learn from Arnobius, " Not that brass, gold, silver, and  
 " the like materials of statues are gods; but that through them  
 " the invisible gods are honoured and worshipped."

“ these images ; and wear about them these chap-  
 “ lets and cloths, which have touched the images  
 “ of the virgin ; and believe, that they are relics  
 “ which have a virtue to preserve from all evils.  
 “ That, which we have discoursed concerning the  
 “ Virgin, may be applied to saints proportionably.  
 “ There is no folly or extravagance that we have  
 “ now related, but every order of monks say such  
 “ like of their founder and author ; the Cordeliers  
 “ and Capuchins, of their St. Francis ; the Jaco-  
 “ pins, of their St. Dominic ; and, in general of  
 “ all the pretended saints of their orders, they are  
 “ more holy than seraphim ; *they raise the dead ;*  
 “ *they heal all diseases ; the whole creation is sub-*  
 “ *jeet to them \**.” Another of the Popish idols is  
 the consecrated wafer or sacramental bread, the  
 worship of which naturally followed the monstrous  
 doctrine of *transubstantiation*. This likewise  
 hath been honoured by *its own proper miracles*.  
 A saint, named *Malachy*, was employed by the  
 Pope to convert the Irish to the discipline and  
 canons of *the church of Rome* ; and, in order to  
 further this laudable undertaking, he received,  
 say the Papists, *the power of working miracles in*  
*us eminent a degree as any of the ancient saints of*  
*the church*. One of these miracles was the pu-  
 nishment by sudden death of a man, whom the  
 saint could not convince of *the real presence in*  
*the sacrament* †. A yet more stupendous proof  
 of the truth of this doctrine was vouchsafed to

\* Cited by Whitaker P. 341.

† Whitaker's Comment. P. 393.

the foundress of the reformation of the discoloured Carmelites in *the sixteenth century*. In one of her works, called *The way of perfection*, " she declares that our Lord was, many times, pleased to let her see him in the sacred host. In particular, going one day to receive the blessed sacrament, she saw him in great majesty, in the hands of the priest, in the host which he was going to administer to her. At the same time she understood by a vision, that this same priest was in a state of sin, which troubled her exceedingly. But, says she, our Lord himself said unto me, that I should pray for him; and told me, that he had suffered what I had seen, that I might understand what power and force the words of consecration have; and that God would not be kept from thence, how wicked soever the priest were who pronounced them\*." For these enormous lies this woman was sainted. —In fine, the worship of images which began very early to infect the church, and which was first openly established by *Boniface the third* in the year 607, was ultimately confirmed by the second council of Nice, in the year 787. The decrees of this council, which is justly called by Mr. Mede *the idolatrous council*, contain some curious narratives, full of fabulous invention, adapted to the promotion of image-worship, the purpose for which this misnamed *theopneust assembly* met together †.

\* Whitaker's Comment. P. 239.

† Zouch on the Prophecies P. 215, 216.



As for the manner in which they that dwelt upon the earth were induced by *the two-horned beast* to espouse the cause of image-worship, it has already been shewn in part by the preceding account of Popish miracles wrought for that express purpose, and will yet further appear from the famous contest between *Gregory the second* and *the Emperor Leo* respecting the worship of bodily representations of our Lord, his saints, and martyrs. *The Emperor* had suppressed idolatry at Constantinople and in the East, and attempted to do the same in his Italian dominions. Upon this, *Gregory* informs him, that he exceeds his proper commission by interfering in spiritual matters; and teaches him, that, although the sword of justice is in the hands of the magistrate, the more formidable weapon of excommunication is intrusted to the clergy, who will not spare a heretic even though he be seated upon a throne.—“ You accuse “ the catholics of idolatry,” says he in one of his epistles to *Leo*, “ and by the accusation you betray your own impiety and ignorance.” He then proceeds to point out to the undiscerning *Emperor* the ingenious Popish distinction between *pagan idols* and *Christian images*. “ The former “ were the fanciful representations of phantoms or “ demons, at a time when the true God had not “ manifested his person in any visible likeness. “ The latter are the genuine forms of Christ, his “ mother, and his saints, *who had approved, by a “ crowd of miracles, the innocence and merit of* “ *this*

“ *this relative worship.*” The difference indeed between *idols* and *images*, hard as it is to be comprehended by the less subtle intellect of a heretic, is, according to *Gregory* so clear, that the very children would be provoked to cast their horn-books at the head of the imperial enemy of so catholic a mode of adoration. “ You assault us, O tyrant, with a carnal and military hand—You declare, with foolish arrogance, I will dispatch my orders to Rome; I will break in pieces the image of St. Peter—Are you ignorant, that *the Popes* are the bond of union, the mediators of peace, between the East and the West? The eyes of the nations are fixed on our humility; and they revere, as a god upon earth, the Apostle St. Peter, whose image you threaten to destroy. The remote and interior kingdoms of the West present their homage to Christ and his vicegerent; and we now prepare to visit one of their most powerful monarchs, who desires to receive from our hands the sacrament of baptism. The barbarians have submitted to the yoke of the Gospel, while you alone are deaf to the voice of the shepherd. These pious barbarians are kindled into rage: they thirst to avenge the persecution of the East. Abandon your rash and fatal enterprize; reflect, tremble, and repent. If you persist, we are innocent of the blood that will be spilt in the contest: may it fall on your own head.” The truth of this declaration *the Emperor* soon experienced to his cost.

cost. "The first assault of *Leo* against the images of Constantinople had been witnessed by a crowd of strangers from Italy and the West, who related with grief and indignation the sacrilege of *the Emperor*. But, on the reception of his proscriptive edict, they trembled for their domestic deities. The images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches of Italy; and a strong alternative was proposed to *the Roman Pontiff*, the royal favour as the price of his compliance, degradation and exile as the penalty of his disobedience. Neither zeal nor policy allowed him to hesitate. Without depending on prayers or miracles, he boldly armed against the public enemy; and his pastoral letters admonished the Italians of their danger and their duty. At this signal, Ravenna, Venice, and the cities of the Exarchate and Pentapolis, adhered to the cause of religion; their military force by sea and land consisted, for the most part, of the natives; and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defence of *the Pope* and *the holy images*; the Roman people were devoted to their father; and even the Lombards were ambitious to share the merit and advantage of this holy war." The issue of the struggle was the ruin of *the Emperor's* affairs in Italy, and the complete triumph of the catholic idolaters. Nor was a miracle wanting,

in this grand contest, *to decide the orthodoxy of image-worship*. To restore his dominion in Italy, *Leo* invaded the Exarchate, and prepared to lay siege to Ravenna. Upon this occasion, “the women and clergy, in sackcloth and ashes, lay prostrate in prayer; the men were in arms for the defence of their country; and the event of a battle was preferred to the slow miseries of a siege. In a hard fought day, as the two armies alternately yielded and advanced, *a phantom was seen, a voice was heard*, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood, that during six years the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the catholic arms, *the Roman Pontiff* convened a synod of ninety three bishops against the heresy of the Iconoclasts; and with their consent pronounced a general excommunication against all, who by word or deed should attack the tradition of the fathers and the images of the saints\*.”

It is further said, that *the second beast* had power to give life to *the image*, so that *the image*

\* Hist. of Decline and Fall Vol. ix. P. 112—141.

should

should speak, and cause the death of those who refused to worship it. We have already noticed some marvellous instances of the speaking and moving statues of *the Virgin*; and I doubt not but that they *did* appear to the deluded populace both to speak and to move. The prophecy teaches us, that it, was *the ecclesiastical beast* that enabled them to perform these functions of rational and animal life; and the event has abundantly proved the truth of the prediction. The ridiculous puppets, which were held forth as gods to the blind adoration of *the secular beast*, were so contrived with internal springs as to be easily worked by a concealed operator; whose voice at proper intervals seemed to issue from the mouth of the miraculous image\*. At the Reformation, nothing tended so much to wean the people from their attachment to idolatrous superstition as the public exposure of these contemptible tricks of the Popish ecclesiastics. "For their images," says Bp. Burnet, "some of them were brought to London, and were there at St. Paul's cross, in the sight of the people, broken; that they might be fully convinced of the juggling impostures of the monks; and, in particular, the crucifix of Boxley in Kent, commonly called *the Rood of*

\* I strongly suspect, that the inimitable Cervantes had some such images as these in his eye, when he wrote his account of *the wonderful enchanted head*. Be this as it may, nothing can afford a better explanation of the talking images of the Papists. See *Don Quixote*, Part II. Chap. 62.

" grace ;

“ *grace*; to which many pilgrimages had been  
 “ made, because it was observed sometimes to  
 “ bow, and to lift itself up, to shake, and to stir  
 “ head, hands, and feet, and to roll the eyes,  
 “ move the lips, and to bend the brows: all which  
 “ were looked on by the abused multitude as the  
 “ effects of a divine power\*. These were now  
 “ publicly discovered to have been cheats: for  
 “ the springs were shewed, by which all these mo-  
 “ tions were made. Upon which John Hilsey,  
 “ then Bishop of Rochester, made a sermon, and  
 “ broke the rood in pieces. There was also  
 “ another famous imposture discovered at Hales  
 “ in Gloucestershire, where the blood of Christ  
 “ was shewed in a vial of crystal, which the people  
 “ sometimes saw, but sometimes they could not  
 “ see it: so that they were made believe, that they  
 “ were not capable of so signal a favour, as long  
 “ as they were in mortal sin; and so continued  
 “ to make presents, till they had bribed heaven to  
 “ give them a sight of so blessed a relic. This  
 “ was now discovered to be the blood of a duck,  
 “ which they renewed every week: and the one  
 “ side of the vial was so thick, that there was no

\* Similar vile mummeries have actually been exhibited even  
 in the present generation, when one might have thought that  
 well-deserved ridicule, if not religious principle, would have  
 effectually put an end to them. In the year 1796 various mi-  
 raculous appearances are asserted to have been observed at  
 Rome: pictures of madonnas opened and shut their eyes;  
 images of saints altered their position; and crucifixes moved  
 their eyelids! Zouch on Prophecy P. 180.

“ seeing

“ seeing through it; but the other was clear and  
 “ transparent: and it was so placed near the altar  
 “ that one in a secret place behind could turn  
 “ either side of it outward. So that, when they  
 “ had drained the pilgrims that came thither of all  
 “ they had brought with them, then they afforded  
 “ them the favour of turning the clear side out-  
 “ ward; who upon that went home very well sa-  
 “ tisfied with their journey, and the expence they  
 “ had been at \*.”

To these idols, thus impiously set up to be the gods of the Christian church, it may probably be said with truth, that no fewer human victims have been immolated than to the demons of Paganism. One special mark of heresy was *a refusal to worship images*; and that refusal, like the similar refusal of the primitive Christians to adore the idols of the Gentiles, never failed to subject the martyrs under *Popery*, those second men of understanding mentioned by Daniel †, to the horrors of the most dreadful of deaths ‡. While every impurity and abomination both in practice and doctrine was tolerated and sanctioned by *the adulterous church of Rome*; those holy and godly men, whose sole crime was a determined rejection of the poisoned

\* Hist. of Reform. Vol. i. P. 243 cited by Whitaker and Zouch.

† Dan. xi. 35.

‡ See Bp. Newton's account of the Witnesses. One of the crimes, for which those convicted of heresy were condemned, is almost invariably a refusal to pray to dead saints, angels, and their images.

cup of *the mystic harlot*, were inhumanly persecuted and tormented. "Blessed however are the  
 "dead which die in the Lord, for they rest from  
 "their labours, and their works do follow them."

In this interpretation of *the image* I have followed Mr. Zouch, infinitely preferring it to that proposed by Bp. Newton. His Lordship, from an idea that *this image* was to be *some power* which should be *a sort of representation or effigies of the wounded imperial head of the secular beast*, endeavours to prove that it is *the Pope*; who, says he, "is the most perfect likeness and resemblance of  
 "the ancient Roman Emperors." Now, whatever degree of similarity there may be between *the Emperors* and *the Popes*, I can find no warrant in the plain letter of the text for such an exposition of the prophecy relative to *the image*. As I have already observed, the making an image *to* or *for* that beast whose head was wounded with the sword (a periphrastic mode of pointing out *the secular beast*, in order that we may certainly know *what beast* is here intended by the Apostle) can scarcely mean the sitting up a representation of the beast. And, that such is *not* the meaning of the passage, will, I think, undeniably appear, if we consider the strange confusion which this interpretation if admitted must necessarily introduce. Bp. Newton supposes, that *the last head of the secular beast* is *the Pope*, and that *the two-horned beast* is *the Romish hierarchy*. If then *the two-horned beast* be *the Romish hierarchy*, the head of that beast must undoubtedly



doubtedly be *the Pope*; for *the Romish hierarchy* has no other head except *the Pope*. In this case therefore, *the head of the first beast*, and *the head of the second beast*, will both equally be *the Pope*: and yet, according to the Bishop's scheme, *the image is the Pope* likewise: consequently *the image of the beast* is at once the same as *the head of the ecclesiastical beast*, and as *the secular beast under its last head*, for St. John identifies *the last head* with *the whole secular beast*. His Lordship himself indeed does not make this assertion *totidem verbis*, though he assuredly makes it *in fact*; but Mr. Mede, whose scheme is the same, *expressly and unreservedly* maintains the identity of *the image* and of *the secular beast under his last head*\*. To confute this opinion, it seems to me to be only necessary, that any unprejudiced person should attentively read those passages of the Apocalypse, in which *the two beasts* and *the image of the first beast* are mentioned together; for such a person must, I apprehend, be convinced, that, *whatever* they may be designed to symbolize, *the heads of the two beasts* and *the image* cannot all symbolize *the same thing*. The expression *the beast and his image*, which perpetually occurs in the Apocalypse †, obviously implies, that *the beast* is *one thing*, and that *the image* is *another*. To suppose otherwise makes the prophet use a most

\* "Bestia Romana capitis novissimi: est imago bestię sexto capite mactatę."

† See Rev. xiv. 9, 11. xvi. 2. xix. 20.

singular

singular kind of tautology: for, if *the first beast* and *his image* be *the same*, both equally symbolizing *the Pope*, then the expression *the beast and his image* is precisely equivalent to *the Pope and the Pope*. So again: *the two beasts* and *the image* are all described at large in one chapter; and *the second beast* is plainly distinguished from *the first*, both by the general tenor of the description, and by its being styled *another beast*: can we then reasonably suppose, that *these two different beasts* have a head in common, and that *that head* is the very same as a *certain image* which *the second beast* causes to be made to *the first beast*. Nay more: *the first beast*, *his image*, and *the second beast* under the name of *the false prophet*, are all mentioned together in a single verse. “And *the beast* was “ taken, and with him *the false prophet* that “ wrought miracles before him, with which he deceived them that had received the mark of the “ beast, and them that worshipped *his image*. “ These both were cast alive into a lake of fire “ burning with brimstone\*.” Can any one from this passage reasonably infer, that *the beast under his last head* is the same as *his image*, and that *both* are the same as *the head of the second beast* or *the false prophet*? It is worthy of notice, that, although St. John here makes joint mention of *the two beasts* and *the image*, he only states, that *these both* (in the original it is *these two*) were cast into

\* Rev. xix. 20.

the lake of fire. Hence we may infer, both that *the image was not* cast into the fiery lake; and that *the two beasts* are really *two distinct beasts*, not *two* (as the scheme of Bp. Newton necessarily supposes) *subsisting under a common head*. Let us then only adopt the mode of interpretation which I have been endeavouring to establish, and we shall immediately perceive the exact propriety of the language here used by the prophet. *The secular beast* under his *last* or *patricio-imperial head* (whatever family may be the representative of *this head* at that time), the great supporter of the abominations of *Popery* and the cruel persecutor of *the saints*; and *the ecclesiastical beast* under his *spiritual head the Pope*, the deceiver of the whole earth and the diabolical promoter of *the first beast's* persecutions: *these two* main enemies of the Messiah are taken in open rebellion against his authority, and cast into the lake of fire. But *the image*, which was a mere senseless tool of monastic imposture, and therefore incapable of punishment, is neither said to be engaged in this rebellion, nor to incur the divine vengeance, like its contrivers and worshippers\*.

There

\* Mr. Whitaker's sentiments respecting *the image of the beast* are nearly the same as those of Mr. Mede and Bp. Newton. He supposes *the image* to mean *the Papal authority and empire actually established over the world* by the instrumentality of *the monastic orders*. Every objection, that has been made to the scheme of Mr. Mede and the Bishop, applies with equal force to that of Mr. Whitaker. Sir Isaac Newton thinks that *the making an image*

There have been other opinions respecting *the image* besides this of Bp. Newton. Some have supposed it to be *the Carlovingian empire*, the express image of *the old Roman empire*. But *the Carlovingian empire* is *the Roman empire* under *its last head*, and therefore cannot be *the image*, which is represented as something quite distinct from *the beast*. Moreover *the making an image to or for the beast* cannot mean *the making a representation of him*. Others again have fancied, that *the image* is *the inquisition*. This opinion however is as little tenable as the former. *The inquisition* is neither *a graven image*, if the passage be interpreted in this sense, as I think it must; nor will it be an easy matter to discover any resemblance between *that iniquitous court* and *the Roman Cæsars*, if the passage be interpreted in the manner proposed by Bp. Newton\*. In short, every exposition of the prophecy relative to *the image*, excepting that which I have here adopted from Mr. Zouch, appears to me to be clogged with far too many difficulties to be admissible.

*image to the beast* means only *the assembling a body of men, or the calling a council of men, like the beast in point of religion*. This opinion seems to me to accord very ill with the simple language of St. John. I cannot but think indeed, that the whole of Sir Isaac's explanation of this prophecy is radically erroneous. His idea, that *the second apocalyptic beast* is *the Greek church* entirely violates the order and regularity of the prediction: for *the little book* treats entirely of the affairs of the West. See Observ. on the Apocalypse Chap. 3. and Addenda to Observ.

\* See Bp. Newton's Dissert. Vol. 11. P. 294.

8. *He caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark or the name of the (secular) beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is 666—* We have found, that in every particular hitherto considered the character of *the second apocalyptic beast* perfectly accords with that of *the catholic church of Rome*, the *spiritual empire regular and secular*, of which *the Pope* is *the head*. Two points yet remain to be investigated: I mean *the peculiar name* and *the peculiar mark* of *the first beast*, which *the second beast* required the whole Roman world to bear as a badge of ecclesiastical communion.

In order that this inquiry may be satisfactorily prosecuted, the sound rule, which I have hitherto endeavoured to observe, must in the present case also be steadily attended to. *No name*, though it may possibly comprehend *the number 666*, can be *the name of the beast*, unless it equally answers in all other particulars, to the prophetic description of that name.

From the description itself we learn, that *four things* must concur in *the mysterious name* of which we are in quest: 1. it must be the name of *the Empire* symbolized by *the ten-horned beast*; 2. it must  
be

be the name of *some individual man* \*; 3. it must be a name, borne, along with *some superstitious badge or mark*, by every member of *the beast*, as a test of spiritual communion with his colleague *the second beast*, and under pain of a severe ecclesiastical interdict; 4. and it must be a name, which comprehends in its numerical letters *the precise sum of 666*.

Various names have been pitched upon as *this name of the beast*; but, before we adopt any of them, we must inquire whether they will accurately correspond with St. John's description of it. Two of the papal titles, *Vicarius Filii Dei*, and *Vicarius Dei generalis in terris*, have each been found to comprehend *the number 666*: but yet neither of them can be *the name* intended by the Apostle; because neither of them is *the name of the temporal beast*, neither of them is *the proper name of a man*, and neither of them can obviously be borne by *each individual Papist*. The Hebrew word *Romiith*, or *the Roman beast*, has likewise been found

\* Bp. Newton supposes *the number of a man* to mean nothing more than *a method of numbering practised among men*. I prefer the interpretation here adopted, both as being the most obvious meaning of the expression, and as suiting better to the designed obscurity of an enigma. Since *the number of the beast* is *the number of the name of the beast*, it seems most natural to conclude, that *the number of a man* is *the number of the name of a man*: and, since *these two numbers are the same*, the *two names* which contain them, *that of the beast* and *that of the man*, must be *the same likewise*.

to contain *the same number 666*\*: but yet this can as little be *the apocalyptic name of the beast* as either of the others; for, although every Papist delights to term himself *a Roman-catholic*, yet *Römüth* is certainly not the name of any man †.

I conceive then, that the Apostle designed to intimate in this confessedly difficult passage, that we should seek out *some name*, which should at once be *the name of an empire, the name of its supposed founder, and the name of every individual in that*

* 7	.....	200
1	.....	6
2	.....	40
1	.....	10
1	.....	10
n	.....	400
		—
		666
		—

† Mr. Lowman supposes, that *the number 666* is the number of years to be computed from the time when St. John saw this vision to the complete establishment of *the Papacy as a temporal power* about the year 756, at which time he conceives it to have become *the beast of the sea under his last head*. Respecting this opinion it will be sufficient to observe, that, even if *the Papacy were the beast of the sea* which to me seems utterly impossible, it would still be altogether irreconcilable with the plain language of the prophecy. None were either to buy or sell but those that bore *the name of the beast*, and together with it *the number of his name*; a number moreover, that is *the number of a man*. How is all this fulfilled, if 666 be merely *a term of years*? How can a *term of years* be *the number of the beast's name*? How can it be shewn, that none were allowed to buy or sell except those that bore *this term of years* as included in *the name of the beast*?

*empire.*

*empire.* This identity of appellation is very frequently found to occur, particularly in the early ages of the world: thus *Ashur* is equally the name of *Assyria*, of *the father of the Assyrians*, and of *every individual Assyrian*; thus also *Mizraim* is equally the name of *Egypt*, of *the father of the Egyptians*, and of *every individual Egyptian*; and thus, to descend to modern times, *Ottoman* or *Othman* is equally the name of *the Turkish empire*, of *its founder*, and of *every individual Turk*. Now, had the Prophet said nothing more than this respecting *the name of the beast*, we might for ever have wearied ourselves with endeavouring to discover it; because numerous indeed are the names, which, like *Ashur*, *Mizraim*, and *Ottoman*, bear triple significations: hence he informs us, that *the name*, to which he alludes, should not only bear *this triple signification*, but should likewise contain in its numerical letters *the precise sum of 666*.

Irenæus, the disciple of Polycarp, who lived not very long after St. John himself, has been much more happy in pitching upon *the name of the beast*, than in assigning the proper reasons *why* that *particular appellative* ought to be pitched upon in preference to all others. "The name *Lateinos*," says he, "contains *the number 666*;" "and it is "very likely that this may be *the name*, because "the last kingdom is so called, for they are *Latins* "who now reign: but in this we will not glory\*."

\* Iren. Lib. 5. Cap. 30. P. 449. cited by Bp. Newton,



Bp. Newton has adopted the opinion of Irenæus, which I believe to be perfectly just; yet, what is something remarkable, neither has *he* assigned the *real* cause, *why Latinus*, or, according to its ancient orthography both Latin and Greek, *Lateinos*, is *the very name of the beast* intended by the Apostle. I shall endeavour therefore, agreeably to the deductions made from the apocalyptic description of it, to point out why *Latinus*, and *Latinus* alone, is *the name* of which we are in quest.

*The ten-horned beast*, whose name is declared to contain *the number 666*, is certainly *the temporal Roman Empire*. Of this *Empire* the *second* founder indeed was *Romulus*; but its *first* real or fictitious founder was *Latinus*, the ancient king of Latium. *Latinus* therefore is the name of a *man*. It is likewise the peculiar name of *the Western* or *divided Roman empire*, and the distinguishing appellation of *every individual in that Empire*. Here it is observable, that the gentile name of *Latinus* or *a Latin* was, in the victorious days of the republic and empire, almost lost in the more favourite gentile name of *Romanus* or *a Roman*. Preserved however it carefully was\*, though not so frequently used as the other; insomuch that, although the people were styled *Romans*, their language was de-

\* ——— Latio: genus unde *Latinum*,  
Albanique patres, atque altæ mænia Romæ.

— — — — —  
Nec puer Iliaca quisquam de gente *Latinos*  
In tantum spe tollet avos ——— Virgil.

nominated

nominated *Latin*. But, when by the arms of the northern nations *the Roman empire* was divided into *ten kingdoms*; when, by setting up *a spiritual tyrant* in the Church, and by lapsing into papal idolatry, it again became a *beast*; when *Rome* was governed by her bishops under the wing of a new line of Emperors; and when Greece, formerly her instructor in the arts and sciences, was now become her rival both in imperial and ecclesiastical domination: the old gentile name of *Latin* was revived, and has ever since been the peculiar distinguishing title of *the papal Roman empire* both *temporal* and *spiritual*. Such accordingly is the general appellation which the inhabitants of the West bear in the Eastern parts of the world: the particular names of *Spaniards*, *French*, and *Italians*, are swallowed up in the common title of *Latins*. Hence Mr. Gibbon, in his account of the crusades, terms, with strict propriety, the people of the western empire *Latins*: and gives us, under this name, the history of the five *Latin Emperors* of Constantinople\*. Hence also, though the Papists are wont absurdly to style themselves *Roman catholics*, the *real* name of their community, as contradistinguished from *the Greek church*, *the Armenian church*, or *the Abyssinian church*, is certainly *the Latin church*. Thus Thevenot, in his account of mount Sinai, speaks of two churches, one for *the Greeks*, and the other for *the Latins*: and thus Ricaut, through-

\* Hist. of Decline and Fall Vol. II. P. 243—304.

out

out his state of the Greek and Armenian churches, discriminates the Romanists from all other professors of Christianity by the appellation of *Latins*\*. The Papists, as Dr. Henry Moore aptly expresses it, “*latinize* in every thing. Mass, prayers, hymns, “*litanies*, canons, decretals, bulls, are conceived “in *Latin*. The Papal councils speak in *Latin*. Women themselves pray in *Latin*. Nor “is the Scripture read in any other language, “under Popery, than *Latin*. Wherefore the “council of Trent commanded the vulgar *Latin* “to be the only authentic version: nor do their “doctors doubt to prefer it to the Hebrew and “Greek text itself, which was written by the prophets and apostles. In short, all things are *Latin*; the Pope having communicated his language “to the people under his dominion, as the mark “and character of his empire †.”

Here then we have a name, which completely

\* Cited by Mr. Granville Sharpe in *his appendix to three tracts*. P. 126. I am indebted to this gentleman for the idea, that *Latinus* is the name of that particular man whose appellative contains the same number as the name of the beast.

† Mystery of iniquity Part 2. B. 1. Chap. 15. and Molinæi Vates P. 500. cited by Bp. Newton. “Hoc nomine (*Latinus*), “post imperii divisionem et decem reges in provinciis ejus ex- “ortos, neque prius, pseudo-propheta Romanus, cum reliquis “Occidentis incolis, discriminis ergo appellatus est. Namque “Græci et reliqui Orientales seipsos solos *Romanos* dici voluere; “nos, cum pontifice nostro, et sub eo episcopis, regibus, dynastis, fatali quodam instinctu *Latinos* dixere. Et hæc distinctio “Græcæ *Latinæque* ecclesiæ adeo insignis erat, ut in generalibus “conciliis Occidentales patres sive episcopi *Latini*, reliqui vero “Græci discriminatim appellarentur.” Pol. Synop. in loc.

answers

answers in every respect to *the apocalyptic name of the beast*. *Lateinos* is at once *the name of a man*, *the title of an empire*, and *the distinguishing appellation of every individual in that empire*: and, when the sum of its numerical letters is taken in the Greek language, the language in which the Apocalypse is written, and in which therefore the calculation ought evidently to be made\*, it will amount precisely to 666 †. On these grounds then I do not hesitate to assert, that *Latinus*, and *nothing but Latinus* is *the name of the beast*; for, in no other word, descriptive of *the revived temporal beast*, or *the Papal Roman empire*, can such a fatal concurrence of circumstances be discovered.

With regard to *the mark of the beast*, I think with Sir Isaac Newton that it is *the cross*. This symbol has been abused by *the Papists* to the pur-

\* I cannot but wonder, that any should have thought of seeking *the name of the beast* in a different language from *the Greek*. It is scarcely probable that St. John should write in one language, and mean *the calculation* to be made in another.

† Α	.....	30
Α	.....	1
Τ	.....	300
Ε	.....	5
Ι	.....	10
Ν	.....	50
Ο	.....	70
Σ	.....	200

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666

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poses

poses both of *the most infernal cruelties*, and of *the most childish superstition* \*.

\* When our dissenting brethren censure us for using *the sign of the cross* in the baptismal ceremony, because it is used likewise by the papists, they ought to consider that the use of it is either innocent or not innocent, exactly according as it is religious or not religious. It was only by a vain and cruel abuse of *the sign of the cross*, that it became *the mark of the beast*: had a circle, or a square, been thought by the papists more convenient for their purpose, either of those figures would in that case have been as much *the mark of the beast* as a cross. If indeed the church of England either proclaimed a *crusade* against the dissenters, or laid *any mysterious weight* upon *the use of the cross in baptism*, she certainly would not in *these respects* have purified herself from the corruptions of *the papal beast*; but, concerning all her ceremonies, and therefore *the use of the cross in baptism* among the rest, nothing can be more moderate and rational than the language which she uses. “In these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient, that every country should use such ceremonies as they shall think best to the setting forth of God’s honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition.” Hence it appears, that she only wishes “all things to be done decently and in order;” and that, if other protestant churches dislike *the sign of the cross in baptism*, she would by no means impose upon them the use of it, as an indispensable term of spiritual communion in a common Lord. She disapproves indeed of the endless *cruciform* evolutions of the Papists; but she can discover no reason, why *their* vain mummeries should make it sinful or superstitious in *her* ministers to sign a newly baptized child “with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified.” Hence, “to take away all scruple concerning *the sign of the cross* in baptism,” she refers us for the true explication thereof, and the just reasons for the retaining of it,” to the 30th Canon.

*The*

*The cruelties*, that have been perpetrated under its sanction are notorious. I am strongly inclined to believe, that, when St. John beheld *the secular beast* making war upon *the saints*, he beheld him likewise with astonishment bearing the badge of *the cross*: for this was the very symbol worn by all those, who at the instigation of *the Pope* undertook those diabolical expeditions against pretended heretics, which were thence denominated *crusades*. In the time of *Innocent the third*, it was alledged against the unfortunate Waldenses and Albigenses, that they had cast the books of the Gospel into the common sewers in the sight of the bishops and priests. On the score of this lying accusation, *the zealous pontiff*, cut to the heart by such profaneness, determined to extirpate them with fire and sword. Accordingly he proclaimed a solemn *crusade* against them, and sent preachers into all the regions of the West, injoining both sovereign princes and other Christian people, that, for the remission of their sins, they should forthwith sign themselves with *the cross*, and under that holy symbol should extirpate the pest which had invaded the Church\*.

*The*

\* “Papa Innocentius, his auditis,” (namely the false accusations preferred against the Waldenses) “non mediocriter condoluit. Qui, missis prædicatoribus ad omnes regiones occidentis, principibus aliisque populis Christianis, in suorum remissionem peccatorum injunxit, ut se cruce signarent ad hanc pestem extirpandum.” (Matt. Paris. Hist. Mag. Angl. P. 241. cited by Mr. Sharpe.) This same badge of *the cross* will probably be again assumed in *the last holy war*, undertaken by  
the

*The secular beast*, faithful to the commands of his colleague, immediately assumed this badge : and ere long, throughout France alone, there were slain of the Reformed, according to Vitranga, *ten hundred thousand men*.

*The childish superstition*, to which the sign of *the cross* has been prostituted, is scarcely less notorious. On this *the Rubric of the Roman Missal* will be the best commentary. In consecrating the baptismal water, the priest is directed to divide it, in the form of *a cross*, with his extended hand, which he is immediately to wipe with a cloth. Afterwards he is again to touch the water with his hand : next he is to make *three crosses* upon the font : and then he is to divide the water with his hand, pouring it out, *cross-wise*, to the four parts of the world. Having duly gone through this process, muttering all the while in such a manner as not to be heard by the bye-standers, he is to change his voice, and recite a short prayer in the tone of reading. The prayer being ended, he breathes three times upon the water in the form of *a cross* ; and then, resuming the low muttering tone of his former incantation, he drops a little wax into the water. Thrice he drops this wax into the water, and thrice he takes it out ; blowing, at its last immersion, three times upon the water in the *cruciform* figure of the Greek letter  $\Psi$  Psi. Lastly, he

*the beast and the false prophet*, seemingly against *the protestants and the Jews*. (Rev. xix. 19, 20.) Of this war more will be said hereafter.


mixes oil and cream with the water, moving his hand to and fro in the shape of *a cross*; and the consecrated *commixtio*, as it is termed, is thought to be then duly prepared for the administration of the sacrament of baptism. Nor is *the cross* used in this absurdly superstitious manner throughout the initiatory rite of Christianity alone. Holy eggs and holy candles, holy salt and holy water, go through a somewhat similar ceremony; and are marked, in a similar manner, with the sign of *the cross*. Nay, even when not immediately engaged in performing the rites of his multifarious adoration, let a Papist be assailed either by natural or super-natural terrors, and he will forthwith almost mechanically commence the operation of *crossing* himself in various parts of his body\*.

Such is the wonderful accuracy of the whole prophecy respecting both *the name* and *the mark of the beast*—Though the ancient Romans called themselves *Latins*, yet they were better known by the appellation of *Romans*. When *the Empire* was divided, both the *eastern* and the *western* members of it still denominated themselves *Romans*; but, for the sake of distinction, *its western branch* was henceforth styled *the Latin empire*, and *its eastern branch* *the Greek empire*. *The revived beast* however, “that was, and is not, and yet is,” is in a special manner, under his last head, *the*

\* *Missaal*. Roman. edit., Plantin. P. 273—285. cited by Mr. Sharpe.

*Latin*



*Latin empire*: and it is the peculiar name of this identical revived beast, which (the prophet tells us) comprehends the number 666. Now the peculiar name of that beast is *Latinus*: and *Latinus* exactly contains the number 666. Can we doubt then of *Latinus* being the name intended by St. John?—As for the mark of the beast, which I conceive to be the cross, this mark, no less than the name *Latinus*, is peculiar to the beast that is, or the papal Roman empire, as contradistinguished from the beast that was, or the pagan Roman empire. The ancient Roman beast despised the cross: but the revived Roman or Latin beast made it his peculiar badge not only in religious but civil matters, introducing it into his standards, blazoning it in the armorial bearings of many of his great men\*, and displaying it upon the crowns of all his ten horns; insomuch that the crescent is not more the mark of Turkey, or the dragon of China, than the much abused symbol of the cross is of the papal Latin empire—The name then of the beast is *Latinus*; the number of his name is 666; and his mark,  the cross.

\* “ That, which made this ordinary so considerable, and so frequently used in heraldry, was the ancient expeditions into the Holy land, and the holy war: for the pilgrims, after their pilgrimage, took the cross for their cognizance, and the ensign of that war was the cross; and therefore these expeditions were called *Croissades*. In these wars, the Scots carried *St. Andrew's cross*; the French, a cross *argent*; the English, a cross *or*; the Germans, *sable*; the Italians, *azure*; the Spaniards, *gules*.” Guillim's Heraldry P. 51.

With

With his description of *the name of the revived beast* the prophet interweaves an intimation of the extreme jealousy with which *the ecclesiastical beast* should regard every opposition to his authority. All, who refused to bear the name of *Latins* or *Romans*, and to receive *the mark of the cross*, as badges of their communion with him, and as an acknowledgment of his supremacy, should be allowed neither to buy nor to sell.

No one can be ignorant of the tremendous interdicts and excommunications of *the Pope*. St. John however does more than merely speak of them in *general* terms; he points out *the precise mode* of their operation. Bp. Newton has collected a variety of instances in which the predicted tyranny of *the ecclesiastical beast* has received even a *literal* accomplishment. "If any," says he, "dissent from the stated and authorized forms of the Latin church, they are condemned and excommunicated as heretics; and, in consequence of that, they are no longer suffered to buy or sell: they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of *William the Conqueror*, that he was so dutiful to *the Pope*, that he would not permit any one in his power to buy or sell any thing, whom he found disobedient to the apostolic see. So the canon of the council of Lateran under *Pope Alexander the third*, made against the Waldenses and Albigenses, joins upon pain of anathema, that no man pre-

“ same to entertain or cherish them in his house or  
 “ land, or exercise traffic with them. The synod  
 “ of Tours in France under *the same Pope* orders,  
 “ under the like intermination, that no man should  
 “ presume to receive or assist them, no not so  
 “ much as to hold any communion with them in  
 “ buying or selling; that, being deprived of the  
 “ comfort of humanity \*, they may be compelled  
 “ to repent of the error of their ways. *Pope*  
 “ *Martin the fifth*, in his bull set out after the  
 “ council of Constance, commands in like man-  
 “ ner, that they permit not the heretics to have  
 “ houses in their districts, or enter into contracts,  
 “ or carry on commerce, or enjoy the comforts of  
 “ humanity with Christians †.”

The sum then of the whole is this. *The two apocalyptic beasts are the two contemporary Roman Empires, temporal and spiritual, each subsisting under its proper head. The last head of the one, under which it will go into perdition, is its double head, the patricio-imperial line of the Carolingian Emperors: the sole head of the other is*

\* Such are the convincing arguments used by Papists against those whom they are pleased to style *heretics*. The same pains and penalties appear to be still attached to excommunication in Ireland, so far as the Popish priests are able to enforce them. In the debate in the house of Lords (May 10th 1805.) on what has been infidiously termed *the catholic emancipation*, Lord Redesdale publicly declared, that he knew a protestant gentleman, who had saved an unfortunate man under a popish sentence of excommunication from starving in the streets.

† Bp. Newton's Dissert. Vol. II. P. 296.

*the line of Popes from the year 606, when the saints were formally given into the hand of the little horn, and when the period of 1260 days commenced. These two Empires mutually support each other in their joint tyrannical persecution of the witnesses; and are primarily, though unconsciously, influenced in their proceedings by the infernal serpent.*

In order that the close connection of *the two empires* may the more evidently appear, St. John gives us a complete double, though united, symbol of them both, as they stand leagued together till their final destruction under *the last vial* at the termination of *the 1260 years*.

“ And there came unto me one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore, that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name, written, Mystery, Babylon the great,

u 2

“ the

“ the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and, when I saw her, I wondered with great admiration.”

Here we again behold *the great secular Roman beast seven-headed and ten-horned*, now represented as closely leagued with *a mystic harlot*, in the same manner as he was before connected with *the two-horned beast*. The reason is this: *a harlot* is only another symbol of *an apostate idolatrous church*: both *the woman* and *the second beast* equally typify *the spiritual empire of the Papacy*. In the former symbol, *Popery* was described as the co-adjutor and instigator of *the temporal beast*: in the present symbol, it is represented in the plenitude of its power riding triumphantly upon the neck of kings, and exalting its authority far above that of its secular colleague\*.

*The great whore is said to sit upon many waters*—*These waters* are explained by the angel to mean *peoples, and multitudes, and nations, and tongues*.

\* The construction of this compound hieroglyphic furnishes another argument, in addition to those already adduced, to prove that *the ten-horned beast* cannot be *the Papacy*. *The harlot* is evidently a distinct power from *the beast* upon which she rides. But *the harlot* is *the Papacy*. Therefore *the beast* cannot be *the Papacy* likewise. It is not unworthy of observation, that the love of system has actually led some commentators to assert expressly, that *the beast* is the same as *his rider*. “ Idem “ Antichristus per mulierem et per bestiam spectandus produ- “ citur.” Pol. Synop. in loc.

*The*

*The sitting therefore of the whore upon many waters* is precisely equivalent to *her sitting upon the beast*; for the *beast* symbolizes the divided Roman empire, and consequently *all the waters* or nations which it comprehends.

*She is the whore, with whom the kings of the earth have committed fornication, and with whose infatuating cup all their subjects have been intoxicated—The kings of the earth are the kings within the precincts of the Roman earth or empire; and the fornication, which they have committed with the whore, is spiritual fornication, or an idolatrous apostasy from the simplicity of the Gospel. As the kings or horns of the secular beast supported with all their might the corruptions of the whore, so were their subjects made drunk with her poisonous doctrines. None escaped, but the two mystic witnesses: and their refusal to partake of the wine of her fornication was the cause of all the persecution which they endured both from the kings and from the inhabitants of the Roman earth, who had tasted of her maddening cup.*

*The place, where St. John beheld the whore riding upon her scarlet beast, was the wilderness—He saw the woman, once the chaste spouse of Christ, now polluted with spiritual fornication, and preferring the wilderness of error, sin, and delusion, to her former appointed place the inclosed vineyard\* of the Church. He saw her, so far from*

\* Isaiah v. xxvii.

testifying any shame on account of her adulteries, glorying and triumphing with the brazen front of a determined strumpet in her manifold abominations. He saw her advancing yet another step in iniquity; and, instead of possessing the comparative innocence of resting satisfied with her own whoredoms alone, labouring to make proselytes to her fornications, tyrannizing over the struggling conscience of the irresolute, and "drunken with the blood of the saints and martyrs of Jesus." When he saw a church of Christ thus fallen from her high estate, thus apostate, thus corrupted, thus persecuting the faithful with even more bitterness than pagan Rome; well might he wonder with exceeding great admiration. To a primitive believer the thing would seem as it were impossible; and St. John, who doubtless like the other prophets fully understood the *general* meaning of his own symbolical language, was probably at a loss to conceive how his prediction could ever be accomplished in a professed church of his meek and lowly master\*.

*Upon the forehead of the whore was written, Mystery, Babylon the great, the mother of har-*

\* St. John with the books of the ancient prophets before him could not but know, that a *harlot* was the type of an *apostate and idolatrous church*. The days of Aholah and Aholibamah were now past; Israel was no longer the church of the Lord. St. John therefore would be certain, that *the scarlet whore* must mean some future *Christian church*: hence naturally arose his great admiration. See Ezek. xvi. and xxiii.

*lots and abominations of the earth*—Hence we may conclude, that *Babylon* was not her *real*, but only her *mystic*, name. Accordingly, when the angel teaches St. John “the *mystery* of the woman, and “of the beast that carrieth her,” he explicitly informs him, that “the woman, which he saw, is that “great city which reigneth over the kings of the “earth.” This great city however can be nothing but *the empire of Rome*. *Pagan Rome* it cannot be in the days of the harlot; because a *pagan state* is never represented by that symbol: a *harlot*, or *adulteress*, invariably represents a *church* of God, once pure, but now *apostate*. If then it be not *pagan Rome*, it must be *papal Rome*. This point is yet further evident from the manner, in which the angel speaks of *the ten kings*. He tells the prophet, that they had not received their kingdom *as yet*, but should receive power along with *the beast* in one apocalyptic season: and he adds, that they should give their power and strength to *the revived beast*; or, in other words, that they should be *the secular beast's* engines of persecution\*, and should uphold with all their might the new system of idolatry, by the establishment of which *the beast*, that was not, ascended afresh out of the bottomless pit. *The ten kings* therefore, who were yet future in the days of St.

\* “It was given unto him (*the secular beast*) to make war “with the saints, and to overcome them.” (Rev. xiii. 7.) This he did, at the instigation indeed of *the second beast*, but through the instrumentality of his own *ten horns*.



John and who erected their thrones upon the ruins of the ancient empire, who first gave their power to *the beast* and who afterwards should hate *the whore* their former paramour, have manifestly been contemporary, not with *pagan*, but with *papal*, *Rome*: *the whore* therefore cannot be *pagan*, but must be *papal*, *Rome*\*...

Thus it appears, that this grand compound hieroglyphic of *the woman and her beast* represents *the whole of the great city which reigneth over the kings of the earth*; *the woman*, symbolizing *its spiritual empire*, and *her beast* symbolizing *its temporal empire*: that is to say, this complete hieroglyphic exhibits to us at one view *the two co-existing Roman empires*, which the prophet had before described separately under the symbols of *two friendly contemporary beasts*, leagued together for the purpose of erecting both a civil and an ecclesiastical tyranny over the minds as well as over the bodies of men †.

#### SECT.

\* The reader will find the whole character of *the harlot* excellently elucidated by Bp. Newton in his Dissertation upon this part of the Apocalypse.

† Mr. Galloway singularly fancies, that *the great whore* means *the confederacy of the beast, the false prophet, and the kings of the earth*. This opinion of his runs directly counter both to symbolical propriety, and to the plain declaration of St. John. *A whore* is invariably the symbol of *a degenerate and corrupt church*, and is never used to typify a conspiracy: *the seven-headed and ten-horned beast*, upon which she is sitting, is manifestly *the great Roman beast*, which had already been described in the 13th chapter

## SECTION V.

*The history of the true Church during the period of the great Apostasy—The harvest and vintage of God's wrath.*

After this account of the persecution of *the witnesses*, the war of *the dragon*, and the rise and tyranny of *the two beasts*, St. John proceeds to describe *the state of the true Church during the same period of 1260 years*; its *great contest with the mystic Babylon at the time of the Reformation*; and *the judgments of God upon his enemies during the two grand periods comprized under the seventh trumpet, namely the harvest and the vintage of God's wrath.*

“ And I looked, and lo, a Lamb stood on the  
 “ mount Zion, and with him an hundred forty and  
 “ four thousand, having his Father's name written  
 “ in their foreheads. And I heard a voice from

chapter of the Revelation: and the Apostle explicitly tells us, that *the whore* is “ *that great city which reigneth over the kings of the earth.*” Hence it is manifest, that she must be *the Roman empire* either *pagan* or *papal*. Consequently she cannot be a *confederacy*, as Mr. Galloway supposes, of *Papists, Moham-medans, and Infidels*. What is scarcely fair in a professed discussion of a prophecy, Mr. Galloway omits all that part of it which makes against his system. He quotes the 17th chapter of the Revelation, which fully describes *the whore* and *her beast*, only as far as the 6th Verse. See Comment. P. 276.

“ heaven,

" heaven, as the voice of many waters, and as  
 " the voice of a great thunder: and I heard the  
 " voice of harpers harping with their harps. And  
 " they sung as it were a new song before the  
 " throne, and before the four beasts, and the  
 " elders; and no man could learn that song, but  
 " the hundred and forty and four thousand, which  
 " were redeemed from the earth. These are they,  
 " which were not defiled with women, for they are  
 " virgins: these are they, which follow the  
 " Lamb whithersoever he goeth: these were re-  
 " deemed from among men, being the first fruits  
 " unto God, and to the Lamb. And in their  
 " mouth was found no guile; for they are without  
 " fault before the throne of God."

Hitherto we have beheld only the gloomy side  
 of the affairs of *the Church*, the troubles and per-  
 secutions which she experienced from *the dragon*  
 and *the two beasts*; we are now invited to con-  
 template that paradox, which real Christianity can  
 alone explain. The 144,000, here mentioned, are  
 the spiritual descendants of the twelve Apostles,  
 apostolically multiplied. They are the immediate  
 successors of the 144,000 sealed servants of God\*,  
 who bore their testimony to the truths of the  
 Gospel in the days of Paganism; and who "came  
 " out of great tribulation," to enjoy a short  
 respite from their troubles in the tranquil age of

\* They are said to have been sealed in the age of Constantine,  
 to separate them, as I have already observed, from the many  
 that then began to "cleave to them with flatteries." Dan. xi. 34.

Constan-

Constantine\*. They are the same in short as *the two witnesses, or the line of faithful believers*, whom God supported by the invisible though powerful agency of his Spirit through the whole term of the reign of *the beasts*. In the particular history of *the Apostasy* itself, they are described as oppressed and prophesying in sackcloth: here they are represented in a state of exultation and triumph; as rejoicing in that "joy which no man taketh from them." The two accounts therefore, when put together, exhibit them to us, like the primitive Christians, as "sorrowful yet always rejoicing," as "rejoicing in tribulation," and as even "exceeding joyful in tribulation." That this exultation is purely of a spiritual nature, and that it subsists along with great temporal adversity, is evident both from the preceding external history of *the witnesses*, and from the intimations which are given even in the present chapter itself that *the Church* is still in a suffering state notwithstanding her triumphant spiritual joy in the Lamb†.

The 144,000 appeared to the Apostle as standing on *the mount Zion*, or in *the true Church*, because they constituted *the persecuted Church in the wilderness*‡: and, as *the followers of the beast* have *the mark and name of the beast*; so have these *the seal of God* impressed§, and *the name*

\* Rev. vii.

† See Rev. xiv. 12, 13.

‡ Rev. xii. 6, 14.

§ Rev. vii. 3.

of

of God written, on their foreheads. They alone are able to learn the new song of the heavenly harpers, because they alone are the worshippers of the one true God, through the one true mediator Jesus Christ; the adherents of *the Apostasy* offering up their devotions to other objects, and through other mediators. They are virgins, undefiled with women, inasmuch as they are free from the pollutions of idolatry; which is spiritual whoredom, and adultery. They follow the Lamb whithersoever he goeth, resolutely adhering to the religion of Christ in troublesome times as well as in prosperous ones, and fleeing into sequestered vallies and wild deserts rather than relinquish their profession of the Gospel. They are redeemed from among men, being rescued by the almighty power of divine grace from the corruptions and abominations of Babylon; and they are consecrated as the first fruits of Christianity unto God and the Lamb, an earnest and assurance of a more plentiful harvest first at the era of the Reformation and afterwards at the yet more glorious era of the Millennium. In their mouth was found no guile: inasmuch as they handle not the word of God deceitfully, like Popish venders of indulgences, and preachers of purgatory, human merit, and idolatry; but faithfully, and simply, declare the way of everlasting life. And they are without fault before the throne of God, having washed their robes and made them white in the blood of the Lamb; God not imputing their trespasses unto them, but  
account-

accounting them as if they had never sinned through the imputed righteousness of Christ, who was made sin for them, in order that they might be made the righteousness of God in him.

By these 144,000, I understand peculiarly *the depressed Church in the wilderness* previous to the time of *the Reformation*: for history sufficiently demonstrates, that there have been in every age some faithful worshippers, who consented not to *the general Apostasy*, but who prophesied, although in sackcloth, against its abominations. These however went on their way in comparative obscurity, rejoicing that they were accounted worthy to suffer for the name of the Lord Jesus. They make no very prominent figure in history, nor were they able to shake the deep-rooted authority of *the man of sin*. Hence they are represented only as prophesying in sackcloth, and as patiently exulting in their sufferings on mount Zion in the presence of the Lamb. We must next turn our eyes to those more efficacious and decisive measures, which forced the papal tyrant to tremble upon his usurped throne for his now disputed authority\*.

“ And I saw another angel fly in the midst of  
“ heaven, having the everlasting Gospel to preach  
“ unto them that dwell on the earth, and to every

\* See Bp. Newton's Dissert. on the Proph. Vol. II. P. 301. In the exposition of the first part of this chapter, I have followed his Lordship; in that of the succeeding verses I am obliged to dissent from him.

“ nation,

“ nation, and kindred, and tongue, and people.  
 “ Saying with a loud voice, Fear God, and give  
 “ glory to him, for the hour of his judgment is  
 “ come : and worship him that made heaven and  
 “ earth, and the sea, and the fountains of waters.”

The appearance of *the angel*, or *Christian minister*\*, here mentioned, is sudden and unexpected. While the 144,000 are humbly singing the song of the Lamb in despised obscurity, this servant of God boldly shews himself in the very midst of *the symbolical heaven*, a conspicuous object to the whole world, armed only with the everlasting Gospel ; which he openly preaches to them that dwell on *the earth*, or *the Roman empire*, loudly calling unto all nations to fear God and worship him only.

This striking and peculiar type will be found precisely to answer in every particular to *the dawn of the Reformation*. When the 144,000 had long rejoiced in their sufferings, and had long separated themselves from the communion of *the man of sin* in order that they might “ follow the “ Lamb whithersoever he goeth ;” when a reformation of the glaring corruptions of *Popery* was little likely to originate in *the symbolical heaven* either *ecclesiastical* or *secular* : then it was that Luther first stepped forward. “ While the Roman pontiff,” says the historian Mosheim, “ slumbered “ in security at the head of the Church, and saw

\* See Rev. ii. 20.

“ nothing

“ nothing throughout the vast extent of his domi-  
 “ nion but tranquillity and submission; and while  
 “ the worthy and pious professors of genuine  
 “ Christianity almost despaired of seeing that Re-  
 “ formation, on which their most ardent desires  
 “ and expectations were bent: an obscure and  
 “ inconsiderable person arose on a sudden, in *the*  
 “ *year* 1517, and laid the foundation of the long  
 “ expected change, by opposing with undaunted  
 “ resolution his single force to the torrent of papal  
 “ ambition and despotism \*.”

*The angel is represented as bearing the everlasting Gospel*—Accordingly *the Gospel* was the only instrument which his antitype Luther used in opposing the fury and machinations of his enemies, and in spreading the light of the Reformation. After the appearance of a special edict of *Leo the tenth*, in which he commanded his spiritual subjects to acknowledge his power of delivering from all the punishments due to sin and transgressions of every kind, and when the iniquitous traffic of indulgences was at its height; then did Luther raise his warning voice, and call upon the whole earth to turn away from those vanities unto one God and one mediator between God and man, to worship him only who made heaven and earth. Not content however with barely maintaining this evangelical tenet, he speedily turned the powerful two-edged sword of the Gospel against his antagonists,

\* Eccles. Hist. Cent. 16. Sect. 1. Chap. 2.

by



by publishing a German translation of the Bible; “the different parts of which,” says Mosheim, “being successively and gradually spread among the people, produced a sudden and almost incredible effect, and extirpated, root and branch, the erroneous principles and superstitious doctrines of the Church of Rome from the minds of a prodigious number of persons.” Thus accurately did the type of *an angel bearing the Gospel* answer to the proceedings of the great reformer Luther: and it is worthy of notice, that the Reformation itself, which he was one main cause of introducing, and which was in reality a republication of the long-concealed Gospel, has been actually so termed in a history of its progress quoted by Mosheim\*. The rapidity, with which it afterwards spread among the kindreds, tongues, and nations, is sufficiently well known; and its progress is further pointed out in *the type of the two angels*, who appeared to the prophet as closely following *the first*.

*The angel is seen to fly in the midst of heaven—* In the language of symbols, *heaven* signifies either *the Church or the State*, according as it is taken in a *spiritual* or in a *secular* sense. Now it is worthy of notice, that in both these senses the type accurately corresponds with the history of Luther. He was an Augustine monk; and, at the commencement of the Reformation, had not, like the

\* *Historia Evangelii renovati.*

Waldenses and Hussites, separated himself from the Church of Rome. On the contrary, he raised his voice in *the very midst of the ecclesiastical heaven*; and, at the first, was by no means inclined, either to quit the communion, or directly to oppose the authority, of *the Pope*. Many prior attempts had been made to bring about a reformation from *without* the western Church: but the only one, which proved in any degree successful, was made from *within* it\*. So again, if *the heaven*, in which *the angel* was seen to fly, be understood in a *secular* sense, the type will in this case also be found equally applicable to the Saxon reformer.

“ Contrary to the general fate of the preachers of  
 “ new tenets; it was Luther’s lot to proclaim his  
 “ doctrine in the midst of *the figurative heavens*,  
 “ before *the emperor* and *the princes of the empire*  
 “ assembled in open diet. Patronized from the first  
 “ by princes, the Reformation was introduced into  
 “ the countries where it took place by the autho-  
 “ rity of the sovereigns themselves; not by a party.  
 “ first gained among the subjects, too powerful for  
 “ the sovereign to resist†.”

“ And there followed another angel saying, Ba-  
 “ bylon is fallen, is fallen, that great city, because  
 “ she made all nations drink of the wine of the  
 “ wrath of her fornication.”

\* I mean not to say, that *no* prior attempts had been made from within it, but that none had been made successfully.

† Whitaker’s Comment. P. 432.

By this *second angel* I conceive Calvin and the members of the different reformed\* continental churches to be peculiarly intended. The preaching of Luther, hostile as it eventually proved to papal tyranny, was not originally so direct and undisguised an attack upon it as that of *the second angel*. Strongly under the influence of habits formed by a monastic education, he long hesitated entirely to throw off the yoke. When the open declaration of his opinions had raised him many enemies, though he firmly refused to recant without conviction, yet "he addressed himself by letters, written " in the most submissive and respectful terms, to " *the Roman Pontiff* and to several of the bishops, " shewing them the uprightness of his intentions " as well as the justice of his cause, and declaring " his readiness to change his sentiments as soon " as he should see them fairly proved to be erroneous." His own account of the state of his mind during this period will best shew with what extreme difficulty it extricated itself from the trammels of blind obedience to *the see of Rome*. "I found " myself," says he, "involved in the controversy " of indulgences alone, and as it were by surprise. " And, when it became impossible for me to retreat, I made many concessions to *the Pope*; " not however in many important points; but certainly, at that time, I adored him in earnest.

\* I use the word *reformed* as it is familiarly used in contradistinction to *Lutheran*.

“ In fact how despised and wretched a monk was I  
 “ then ! Whereas, in regard to *the Pope*, how great  
 “ was his majesty ! The potentates of the earth  
 “ dreaded his nod. How distressed my heart was in  
 “ that year, (1517) and the following ; how submis-  
 “ sive my mind was to the hierarchy, not feignedly  
 “ but really ! Nay, how I was almost driven to despair  
 “ through the agitations of care and fear and  
 “ doubt, those secure spirits little know, who at  
 “ this day insult the majesty of *the Pope* with much  
 “ pride and arrogance ! But I, who then alone  
 “ sustained the danger, was not so certain, not so  
 “ confident. I was ignorant of many things, which  
 “ now by the grace of God I understand. I dis-  
 “ puted, and I was open to conviction. Not  
 “ finding satisfaction in the books of theologians  
 “ and canonists, I wished to consult the living  
 “ members of the Church itself. There were in-  
 “ deed some godly souls, who entirely approved  
 “ my propositions ; but I did not consider their  
 “ authority as of weight with me in spiritual con-  
 “ cerns. *The popes, cardinals, bishops, and monks,*  
 “ were the objects of my confidence. At length,  
 “ after I became enabled to answer every objec-  
 “ tion that could be brought against me from the  
 “ Scriptures, one difficulty still remained, and only  
 “ one ; namely, that *the Church ought to be obeyed* \*.  
 “ By the grace of Christ, I at last overcame this dif-  
 “ ficulty also †.” Such was the conflict which took

\* “ I saw another angel fly in the midst of heaven.”

† Cited by Milner. Eccles. Hist. Vol. iv. P. 331.

place in the mind of Luther. But Calvin and the succeeding reformers treated *the Church of Rome* with an indignant roughness from the very beginning. Adopting the language of the Waldenses, who had avowedly separated themselves from her communion in obedience to the prophetic exhortation \*, they scrupled not to apply to her the name of *Babylon*, and to denounce against her in the words of the Apocalypse the future dreadful judgments of God. “ By the same figure of speech, “ that *the first angel* cried, that *the hour of his judgment is come*, this *second angel* proclaims, “ that *Babylon is fallen*. The sentence is as certain, as if it were already executed † :” whence, after the manner of the ancient prophets, the present tense is used instead of the future ‡. By the light of Scripture, the daring usurpations, the rank idolatry, and the blasphemous pretensions of *the Papacy* were detected and exposed. That undefeatable dread of its heavenly authority, which at first so strongly influenced the mind of Luther, was unknown and unfelt by subsequent preachers; and, in the height of their zeal even exceeding their warrant, while they justly branded *Rome* with the name of *Babylon*, they prematurely stigmatized *the Pope* with that of *Antichrist*.

\* “ Come out of her, my people; that ye be not partakers of “ her sins, and that ye receive not of her plagues.” Rev. xviii. 4.

† Bp. Newton's Dissert. Vol. II. P. 305.

‡ “ Babylon is fallen, is fallen.” Isaiah xxi. 9. See Bp. Newton's Dissert. Vol. II. P. 306.

“ And

“ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

As the *first* and *second* angels represent the *Lutheran* and *Calvinistic* churches of the continent, so I apprehend the *third* angel typifies the *insular church of England*; which is not professedly in all points either *Lutheran* or *Calvinistic*, and which has justly merited and obtained the glorious title of *the bulwark of the Reformation*\*. The description, which is given of the office of the *third* angel, accurately corresponds with the part which the *Anglican church* has taken in the contest with the adherents of *Popery*. For more than a century

\* The *presbyteral* and *Calvinistic* church of Scotland must be considered as a member of the *second* angel, inasmuch as, although insular herself, she has derived both her discipline and doctrine from the reformed churches of the continent: while the venerable, though depressed, *episcopal church of Scotland*, may be esteemed, in a similar manner, a member of the *third* angel, being the same both in doctrine and discipline as the *church of England*, though of later origin.

after the Reformation the writings of the English divines continued to denounce the vengeance of heaven against those who still partook of the abominations of *the apostate Roman beast* after all the warnings which they had received ; and the ablest expositors of those prophecies, which relate to the corrupt tyranny of *the mystic Babylon*, have been children or fathers of our national Church. Of these it will be sufficient to mention the illustrious name of *Mede* ; who, by his successful application of many of the predictions of Daniel and St. John to *Popery*, loudly called upon the whole world to come out of *the harlot city*, lest they should “ drink of the wine of the wrath of God.”

“ Here is the patience of the saints : here are  
 “ they, that keep the commandments of God and  
 “ the faith of Jesus. And I heard a voice from  
 “ heaven, saying unto me, Write, Blessed are the  
 “ dead which die in the Lord from henceforth ;  
 “ Yea, saith the Spirit, that they may rest from  
 “ their labours, and their works do follow them.”

Gloriously successful as the Reformation eventually was, the patience of *the saints* was severely exercised during its progress. It was a season of great trial and persecution : and many of *them of understanding* perished in trying, and in purging, and in making white, their apostate brethren\*. Great was the increase which the noble army of the martyrs then received. They overcame the

\* Dan. xi. 35,

• dragon.

*dragon*, not by the arm of flesh, but “ by the blood  
 “ of the Lamb, and by the word of their testi-  
 “ mony; and they loved not their lives unto  
 “ death\*.” Hence they had need of that conso-  
 latory declaration, “ Blessed are the dead who die  
 “ in the Lord from henceforth.” By their preach-  
 ing, the gloomy fears of purgatory were dispelled;  
 and the pious learned to build with confidence  
 upon the assurance of the Spirit, that, whenever  
 they depart hence and are no more seen, “ they  
 “ rest from their labours, and their works do fol-  
 “ low them †.”

“ And I looked, and behold, a white cloud;  
 “ and upon the cloud one sat, like unto the Son  
 “ of man, having on his head a golden crown,  
 “ and in his hand a sharp sickle. And another  
 “ angel came out of the temple, crying with a loud  
 “ voice to him that sat on the cloud, Thrust in thy  
 “ sickle and reap; for the harvest of the earth is  
 “ ripe. And he, that sat on the cloud, thrust  
 “ in his sickle on the earth: and the earth was  
 “ reaped.

“ And another angel came out of the temple  
 “ which is in heaven, he also having a sharp sickle.  
 “ And another angel came out from the altar,

\* Rev. xii. 11.

† For the substance of these remarks upon the characters of  
 the three angels, I am indebted to Mr. Whitaker; whose mode of  
 interpreting this particular portion of the Apocalypse I very  
 much prefer to that adopted by Bp. Newton. See Whitaker's  
 Comment. P. 420—436.



" which had power over fire ; and cried with a  
 " loud cry to him that had the sharp sickle, saying,  
 " Thrust in thy sharp sickle, and gather the  
 " clusters of the vine of the earth ; for her grapes  
 " are fully ripe. And the angel thrust in his sickle  
 " into the earth, and gathered the vine of the  
 " earth, and cast it into the great winepress of the  
 " wrath of God. And the winepress was trodden  
 " without the city ; and blood came out of the  
 " winepress even unto the horse bridles, by the  
 " space of a thousand and six hundred furlongs."

Having passed the epoch of the Reformation, we  
 now advance into the times of God's last judge-  
 ments upon his enemies, the days of *the third woe-*  
*trumpet*. *Two remarkable periods* of the most con-  
 spicuous of these judgments, *the several steps* of  
 the *whole* of which are afterwards described under  
*the seven vials*, are here arranged under *two grand*  
*divisions*, figuratively styled *the harvest* and *the*  
*vintage*. In the days of Bp. Newton, *the third*  
*woe-trumpet* had not begun to sound ; none there-  
 fore of *the vials* were then poured out. Hence  
 his Lordship justly observed, " What particular  
 " events are signified by *this harvest* and *vintage*,  
 " it appears impossible for any man to determine ;  
 " time alone can with certainty discover, for these  
 " things are yet in futurity. Only it may be ob-  
 " served, that *these two signal judgments* will as  
 " certainly come, as *harvest* and *vintage* succeed  
 " in their season ; and, in the course of providence,  
 " *the one* will precede *the other*, as, in the course  
 " of

" of nature, *the harvest* is before *the vintage* ;  
 " and *the latter* will greatly surpass *the former*,  
 " and be attended with a more terrible destruction  
 " of God's enemies \*." But, although *both these*  
*signal judgments* were future when Bp. Newton  
 wrote, it has been our lot to hear the voice of *the*  
*third woe*, and to behold in *the French Revolution*  
 the dreadful scenes of *the harvest*. Still however  
 a more dreadful prospect extends before us. The  
 days of *the vintage* are yet future: for the time  
 hath not yet arrived, when the great controversy of  
 God with the nations shall be carried on *between*  
*the two seas*, in the neighbourhood of *the glorious*  
*holy mountain*, in the blood-stained vale of *Me-*  
*giddo*, in the land whose space extends *a thousand*  
*and six hundred furlongs* †.

Such

\* Dissert. Vol. II. P. 311.

† I cannot but think Mr. Whitaker much mistaken in sup-  
 posing, that *the harvest* and *the vintage* " designate a further har-  
 " vest to the Gospel by the call of the Jews, and the coming in  
 " of the Gentiles." (Whitaker's Comment. P. 425.) The whole  
 context of the passage manifestly shews, that *the harvest*  
 and *the vintage* are not a *harvest* and a *vintage* of God's  
 mercy, but of his *wrath*. Mr. Whitaker does indeed suppose,  
 that they further include " the vengeance of heaven wrecked,  
 " in the land of Judæa itself, on those who have apostatized  
 " from the truth;" but the principal meaning which he assigns  
 to them is the other. The opinion of Bp. Newton appears to  
 me much more agreeable to the plain import of the passage;  
 namely, that *the harvest* and *the vintage* are " two signal judg-  
 " ments." In this point Mr. Lowman very properly agrees with  
 Bp. Newton. " *The harvest* as well as *vintage*," says he, are de-  
 " signed

Such are the contents of *the little book*. Its several chapters, running parallel to each other in point of time, jointly furnish a complete prophetic history of *the Western Apostasy* during the whole period of *the 1260 years*, under *all the three woe-trumpets*. It principally however exhibits *the corruptions of Popery* under *the two first woe-trumpets*: *the third* is but briefly touched upon, and *that only* to prevent a break in *the period of 1260 years*. As *the little book* comprehends *the whole of this period*, a point which itself repeatedly insists upon \*, it was necessary to notice the sounding of *the third woe-trumpet*; which, like its two fellows, is included in *the 1260 years*. The prophet therefore *does* notice it, briefly informing us that it should be immediately preceded, and as it were introduced, by *a great earthquake* which should occasion the fall of *a tenth part of the Latin city*; and that it should principally consist of *two tremendous manifestations* of God's wrath, *two seasons* of peculiar misery, *the harvest* and *the vintage*. A more particular account of these matters he re-

"signed to express an approaching day of great wrath." The language of Bengelius likewise, in the conclusion of his exposition of the Apocalypse, is similar. "We are now to expect soon, one after another, the calamities which the other beast brings on for the service of the first, *the harvest*, and *the vintage*; the pouring out of the vials; the judgment of Babylon; the final rage of the beast, and his destruction; and the binding of Satan. O how great are these things! how short the time!"

\* See Rev. xi. 2, 3. xii. 6, 14. xiii. 5.

serves

serves for future consideration under the pouring out of *the seven vials*: and the account itself he places, not in *the little book*, but in *the larger book* of the Apocalypse, inasmuch as it concerns not merely *the western* but likewise *the eastern Apostasy*, and affects indeed more or less even the whole world. *The 15th chapter of the Revelation* therefore must be considered as chronologically succeeding *the 9th*, the intermediate chapters being a parenthetical history of *the West*, and constituting what St. John terms *a little book* together with an introduction to it. In *the 9th chapter*, we have an account of *the two first woes in the East*: in *the 15th*, the prophet begins to describe the effects of *the last woe*. Hence it is manifest, that the intermediate space must necessarily be occupied by *the little book* and its introduction. Let us now attend the prophet in his account of the effusion of *the vials*, which are all comprehended under *the third woe*, and which must be divided into three classes: *the vials of the harvest*, *the intermediate vials*, and *the vial of the vintage*.

## CHAPTER XI.

*Concerning the effects of the last woe-trumpet, the pouring out of the seven vials, and the restoration of the Jews.*

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THE prophet, having separately detailed the effects of *the two first woe-trumpets* in *the East* and in *the West*, and having briefly touched upon the sounding of *the third*, now proceeds to give us a more full account of the miseries which it should produce. For this purpose he divides it into *seven periods*, which he distinguishes by the pouring out of *seven vials*; and, to shew us that they are all comprehended under *the last woe-trumpet* the commencement of the blast of which he had already announced, he styles them *the seven last plagues*. They are in fact the same, I apprehend, as *the seven thunders*, the roll of which St. John heard, when he had finished his account of *the second woe-trumpet* as afflicting *the East*. Conceiving rightly that in point of time they were the next in order to the events which he had last detailed, he seems to have supposed that they were *immediately*

ately\* to succeed them, and therefore prepared himself to write their history: but the great angel, having yet to reveal to him the contemporary effects of *the two first woe-trumpets in the West* and to bring down *the second woe-trumpet* to its complete termination, commanded him to "seal them up and to write them not;" swearing solemnly by the Almighty, that "their time was not yet, but "in the days of the voice of the seventh angel." Those days are now come. We have seen, that *The great earthquake* at the close of *the second woe* is *the French revolution in the year 1789*: and we have likewise seen, that *the third woe* came quickly after in *the year 1792*, when the reign of Gallic liberty and equality commenced. Then it was, that the voice of *the seventh angel*, or *the third woe-angel*, began to be heard: consequently we may then expect, that *the seven thunders* would begin to roar, and that *the seven vials* full of the last plagues of an offended God would begin to be poured out†.

The

\* The 9th chapter of the Revelation terminates in *the year 1672* with the siege of Cameniec; namely at the end of *the hour, the day, the month, and the year*, for which *the Turkish horsemen* had been prepared: whereas *the second woe* does not terminate till *the year 1789*; and *the third woe* which comprehends *the seven vials*, does not begin to sound, till *the year 1792*.

† Mr. Whitaker supposes many of *the vials* to have been long since poured out: but, aware that the prophet places *all the seven trumpets* before even *the first of the seven vials*, and that he expressly declares *the seven vials* to be *the seven last plagues*, he labours

The history of the *two first woe-trumpets* is given in a *two-fold order*, as affecting equally both the *East and the West*: but the history of the *third* is given only in a *single order*, inasmuch as *some of its vials* are poured upon the *one branch* of the *Roman empire*, and *others* upon the *other branch*; *all* of them not equally extending to the *whole empire*, as was the case with the *first and second woe-trumpets*. It may likewise be observed, that the contents of *one vial* are not represented as being *fully poured out* before another *begins to be*

labours to remove the natural objection which would be made to his scheme. Hence he attempts to prove, in direct opposition to the plain language of St. John, that *the seven last plagues are not the last plagues*; and most singularly brings forward as an argument what effectually demonstrates the very reverse; namely, that they cannot be *the last in point of time*, because it is particularly stated, that *in them is filled up the wrath of God*. (Comment. P. 445.) In this, I apprehend, he follows Mr. Mede, who places *six* out of the *seven vials* under the *sixth trumpet* and makes the *seventh vial* to synchronise with the *seventh trumpet*, notwithstanding the Apostle describes the *seventh trumpet* as beginning to sound before *any one of the vials* is poured out. (Med. Oper. Vol. II. P. 530.) I cannot however be induced even by the great name of Mede to adopt what appears to me a palpable error; an error admirably confuted by Bp. Newton, who justly arranges the *seven vials* under the *seventh trumpet*, following therein both the analogy of the *seven trumpets* which are all included in the *seventh seal*, and the plain declaration of the Apostle that *the seven vials* are the *seven last plagues*. (See Bp. Newton's Dissert. on Rev. xv.) For Mr. Mede's defence of his opinion, which to me is as little satisfactory as Mr. Whitaker's, see his works Vol. II. P. 726. See also Pol. Synop. in loc.

emptied;

emptied; though it is evident, that they *commence* in regular chronological succession. In this respect there is a striking difference between *the vials* and *the woe-trumpets*. We are explicitly informed by the prophet, that the blast of *the first woe-trumpet* entirely ceases before *the second* begins to sound; and that of *the second*, in a similar manner, before *the third* begins to sound\*: but it is no where said, that *each vial* is emptied, before *its successor* begins to be poured out. Hence it is not unreasonable to conclude, that *two or more of the vials* may be pouring out at the same time, though the effusion of *one* commenced before that of *another*.

Besides the division of *the third woe-trumpet* into *the seven vials*, it is represented as comprehending likewise *two grand periods* of peculiar distress, figuratively termed by St. John *the harvest* and *the vintage*. *The harvest* occupies, I conceive, *the beginning* of *the third woe-trumpet*, or the earlier part of *the last days* of atheistical infidelity. It symbolizes the miseries inflicted upon mankind by the tyranny of *Antichrist*, and synchronizes with the first half of Daniel's account of *the king who magnified himself above every god*†. This period comprehends *the three first vials*. *The vintage*, on the other hand, occupies the termination of *the third woe-trumpet*, or *the time of the*

\* See Rev. ix. 12, 13. and xi. 14, 15.

† Dan. xi. 36—39.

end.



*end.* It relates to the great controversy of God with the nations, and the entire overthrow of *Papery and Infidelity*. This period synchronizes with the second half of Daniel's account of *the atheistic king*\*; and is comprehended under *the seventh vial, the vial*, as it may be termed, *of consummation*. *The fourth, fifth, and sixth, vials* are poured out in the intermediate space between *the vials of the harvest* and *the vial of the vintage*; and *the last* of these three may be considered as preparing the way for the final manifestation of God's wrath. Thus it appears, that, agreeably to the analogy of *the natural harvest* and *vintage*, some time will intervene between *the figurative harvest* and *vintage*; that this time will be marked by the pouring out, at certain indefinite periods, of *the fourth, the fifth, and the sixth, vials*; and that at length, when *the mystery of God* is about to be accomplished, when *the waters of the Euphrates* are completely dried up, when a way has been prepared for *the kings of the East*, and when *the great confederacy* is perfectly organized, *the last tremendous vial of the vintage* will be poured out at the close of *the 1260 years*.

Subsequent to his account of *the seven vials*, St. John gives us a more enlarged prophetic history of *the vintage*, prefacing it with a description of *the scarlet whore* previous to her being overtaken by the judgments of God. The events, which he par-

\* Dan. xi. 40—45, xii. 1.

ticularizes,

ticularizes, are *the overthrow of Babylon; the battle of the kings of the earth, and the utter destruction of the beast and the false prophet*. All these events are to be comprehended under *the last vial*, as is manifest from this consideration. *The seven vials* are expressly said to be *the last plagues*: but, if the events in question be *not* comprehended under some one of them, *the vials* certainly are not *the last plagues*; because, in that case, they will be *prior* to those events: whence I conclude, that the events must necessarily be comprehended under some one of them. But, since the events are described as terminating the present order of things previous to the Millennium, and since *the last vial of the last trumpet of the last seal* cannot but be considered as *the vial of consummation*, the events must unavoidably belong to *the last vial*.

These preliminary observations being made, I shall proceed to a particular consideration of *each distinct vial*.

#### SECTION I.

##### *Concerning the vials of the harvest.*

**THE** *two first woe-trumpets* described the rise of the twofold Apostasy, Papal and Mohammedan, and the plenitude of power to which it speedily attained: *the third* introduces the reign of *Anti-christ*; and, after having foretold under *the vials*

of the harvest the miseries with which he should afflict mankind, predicts under *the vial of the vintage* the downfall of the *Apostasy* and the total overthrow of all God's enemies.

We have already seen, that *the third woe-trumpet* began to sound on *the 12th of August 1792*, when the limited monarchy of France was overthrown, and when the tyrannical reign of liberty and equality commenced. This being the case, we must look for the pouring out of *all the seven vials*, which form so many distinct periods of *the third woe-trumpet*, posterior to *the 12th of August 1792*; observing however, that *the harvest itself* must be considered as commencing, not merely with *the first vial*, but with the earliest blast of *the trumpet*, and that the miseries previously produced by the fall of *the tenth part of the Latin city* may be esteemed (to make the allegory complete) *the first fruits of the harvest*.

“ And I heard a great voice out of the temple,  
 “ saying to the seven angels, Go your ways, and  
 “ pour out the vials of the wrath of God upon the  
 “ earth. And the first went, and poured out his  
 “ vial upon the earth: and there fell a noisome  
 “ and grievous sore upon the men which had the  
 “ mark of the beast, and upon them which worshipped his image.”

*The earth is the Roman empire: the men, who bear the mark of the beast and worship his image, are the once superstitious, but now atheistical, members of the Latin Empire and Church: and*

*the noisome and grievous sore*, which is represented as first openly breaking out after *the great earthquake* which overthrew *a tenth part of the city*, and after the commencement of *the reign of anarchy* at the first blast of *the third woe-trumpet*, is *the delusive spirit of atheism*, or that gross lie of Antichrist *the denial of the Father and the Son*\*.

Since this imagery is borrowed from *natural* maladies, for the right understanding of it we must consider how such maladies operate upon the human frame. As *the humours* then, which at length produce *a sore in the body natural*, secretly work for some time previous to their *eruption*; so *the humours*, which produced *this figurative sore in the body politic*, had long been concocting previous to its *open appearance*. *Atheism* indeed existed in the very days of the Apostles; for even then were there *many antichrists*, even then was *the spirit of Antichrist* in the world: but it began to be more systematically disseminated by *the dragon*, that original father of all lies, when he quitted his old station in *the figurative heaven of the Latin church*, and took a more advantageous position upon *the earth*. For a season *the noisome sore* broke out only upon a few individuals: but, in the course of the latter half of *the eighteenth century*, the infernal ingenuity of Voltaire and his associates spread *the poisonous humour* far and wide

\* This mode of expression is perfectly agreeable to the scriptural practice of describing *spiritual* by *natural* maladies. See Isaiah i. 5, 6.

throughout Europe. Still however we did not behold the full effect of the devil's labours upon *the Roman earth*. According to the sure word of prophecy, *the great earthquake of the French Revolution* was to take place in *the year 1789*, and *the third woe-trumpet* was publicly to introduce *the anarchical principles of Antichrist* on the *12th of August 1792*, ere *the noisome sore of Atheism* broke out under *the first vial*. But, when that memorable *12th of August* was past, and when on the no less memorable *26th of the same month* an open profession of *Atheism* was made by a whole nation once zealously devoted to the papal superstition, then was *the first vial* poured out upon *the earth*, then commenced *the eruption of the noisome sore*. At this period, in consequence of the success of *the French revolution*, corresponding societies and atheistical clubs were every where held fearlessly and undisguisedly. All Europe seemed to have drunk deep of the cup of trembling. Scarcely a Christian was to be found within the limits of *the papal Latin earth*: and, in protestant countries, many, who had clean escaped from them that, live in error, had been allured, through the lusts of the flesh, by vain promises of liberty, of a lawless freedom from all restraint both civil and religious, to forsake the religion of their fathers. At this period moreover, the project of converting all the kingdoms of the earth into atheistical republics framed after the model of the misshapen democracy of France, was unreservedly and triumphantly

phantly avowed by infidel demagogues, and loudly and incessantly applauded by the populace throughout *the whole great Roman city*. When all these signs of the times concurred together, when *the poisonous humours* were perfectly concocted, then it was that *the noisome sore* broke out. *The principles of Antichrist* were now publicly developed in the face of the whole world : and, since all the prophetic periods of the Apocalypse are dated, not from the secret cogitations of the heart which are known only to the Almighty, but from some overt and prominent display of those cogitations reduced to actual practice and manifested to the eyes of all men ; to what era shall we look for *the first undisguised avowal of national Atheism*, for *the first open eruption of the noisome sore predicted under this vial*, except *the 26th of August 1792*, on which day *the denial of a God* was for the first time *formally established by law* ?

“ And the second angel poured out his vial upon  
“ the sea : and it became as the blood of a dead  
“ man ; and every living soul died in the sea.”

The pouring out of *this vial* immediately succeeds that of *the first* : and it relates, I conceive, to *the dreadful massacres of revolutionary France* which commenced early in *the September of the year 1792* \* ; massacres, which, extending from  
the

\* The massacres, which took place *before* this time, are not comprehended under *the second vial*, because they were perpetrated *previous* to the sounding of *the third woe-trumpet* on the

the metropolis to the provinces, converted that unhappy country into one great slaughter-house. *The sea symbolizes a nation in a violent state of effervescence and revolution*: and, when it is said to become as *the blood of a dead man*, we are evidently led to conclude, that the nation thus convulsed with intestine discord is deeply stained with the blood of its slaughtered citizens. That such has been in an eminent degree the case with France, in consequence of her being infected with *the noisome sore of Atheism*, we have all unhappily beheld, as it were, with our own eyes. We have seen murder accumulated upon murder; and the life of man, which every civilized legislature has hitherto regarded of the utmost importance, considered as a thing of no value. Of so little consequence did it appear in the eyes of Marat, *the friend of the people*, that he scrupled not to assert, that, in order to cement liberty, the national club ought to strike off 200,000 heads. During *the reign of terror*, as it was emphatically termed, “the revolutionary tribunal added daily, for a long time, new victims to the thousands who had fallen on the fatal days of August and September.

*12th of August 1792.* They are, on the contrary, distinctly mentioned by themselves, as occurring during the period of the great earthquake, or first Gallic revolution, at the end of the second woe-trumpet, in the year 1789. “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand.” (Rev. xi. 13.) Under this earthquake therefore the atrocities of the 10th of August 1792 must be arranged,

Here

“ Here the mockery of justice was complete ; for,  
 “ in the condemnation of the accused, the conviction of the jury, without the examination of  
 “ witnesses, or even the confession of the prisoner, was declared sufficient to establish guilt.”  
 As for the privilege of extending mercy to the condemned, it was contemptuously disclaimed : and all applications for pardon were rejected with the declaration, that the enlightened government of republican France possessed no such power\*. It was esteemed indeed a sufficient crime to be suspected of being a suspicious person. “ In such a  
 “ state of society, when fortune, honour, and life,  
 “ depended upon the caprice of sanguinary individuals, it is not surprising that private assassinations were frequently perpetrated with impunity ; and, from *the torpor and insensibility* that  
 “ prevailed †, were regarded as trivial acts. Suicide likewise became the resource of the unfortunate, especially of those who had renounced  
 “ every idea of religion, of the superintendence of  
 “ a Providence, and of a future existence. Thus

\* “ I fly far off,” said the poet Klopstock, “ from the cries of  
 “ that execrable tribunal, which murders, not only the victim,  
 “ but which murders also the mercy of the people.” Well then might Dumourier observe in his address to his own countrymen, “ If the despotism of a single individual be dangerous  
 “ to liberty, how much more odious must be that of seven hundred men, many of whom are void of principles, without morals, and who have been able to reach that supremacy by cabals or crimes alone.”

† — “ it became as the blood of a dead man.”

Y 4

“ those,



“ those, who escaped from the tribunal of the rul-  
 “ ing faction, perished by their own hands. Va-  
 “ lazé stabbed himself; Echelle and Condorcet  
 “ preferred poison; L’Huillier killed himself in  
 “ prison; Rebecqui drowned himself: they were  
 “ both agents in the atrocities of Avignon, and *the*  
 “ *second of September*. Hidon, and the academi-  
 “ cian Champfort, fell by their own hands. Such  
 “ also was the end of Roland, who was one of the  
 “ principal actors in the revolution of *the tenth of*  
 “ *August*—In the short space of two years, al-  
 “ most every individual of the principal actors in  
 “ that revolution was brought to a violent end.  
 “ Danton and Westerman, the one who directed,  
 “ and the other who executed, the counsels of the  
 “ insurgents, perished on the same day, and on  
 “ the same scaffold. A similar fate befell many  
 “ of those, who decreed the death or imprison-  
 “ ment of the king. Of the 693 members of the  
 “ Convention, who voted that the king was guilty,  
 “ seven were assassinated, eight were suicides,  
 “ thirty-four were proscribed, ninety-two were im-  
 “ prisoned, and sixty-five were guillotined. The  
 “ addition of those, who have since suffered in  
 “ various ways, will swell this account to a far  
 “ greater number. *Thus, for a considerable time,*  
 “ *in the interior of France each recent event sur-*  
 “ *passed in horror that which preceded it ; and the*  
 “ *metropolis was the centre of massacre, atheism,*  
 “ *and anarchy. The conduct of the governors and*  
 “ *the governed was equally an outrage to all deco-*  
 “ *rum,*

“ *ram, humanity, and consistency of conduct*—In short, it appears, that there have been *two millions of persons* murdered in France, since it has “ called itself *a republic* \*.” After the downfall of Robespierre, the effusion of blood began to abate: for *the vial of the second angel* was then exhausted. France, however, was previously converted into *a vast Aceldama*; or, to use the strong language of prophecy, *its revolutionary sea* “ became as *the blood of a dead man, and every living soul died in the sea.*”

“ And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.”

*As the sea signifies a nation in a violent state of revolutionary tumult, so rivers and fountains symbolize kingdoms and their heads existing in the opposite state of a regular and settled government. These mystic streams are the different powers of the papal Latin empire; which were now to receive, by the unheard of inroads of a barbarous re-*

\* Kett's Hist. the Inter. Vol. II. P. 243—252.

publican

publican enemy, the due reward of their former persecutions of *the saints*. By a long and bloody war, the whole constitution of *the Germanic body* has been shaken to its very centre; and *its emperor*, the successor and representative of *Charles the fifth* that great enemy of *the witnesses*, and of *the purjured Sigismund* that wretched tool of papal malice, trembling for the safety of his capital, has been compelled to sue for an ignominious peace with the republic of France. In the course of the same war, *papal Italy* has been overrun and pillaged of every thing valuable: *Savoy*, the ancient parent and persecutor of the Waldenses, has been wrested from its sovereign, nothing in a manner being left to him but the empty title of *a king*: *Spain*, after suffering for a time the horrors of war, has been reduced in effect to the state of a mere vassal province of France: the renegade inhabitants of *the united provinces*, who preferred their pelf to their God, and whose polluted presses had long teemed with the blasphemous productions of Voltaire and his associates, have been first duped into a revolution, and have ever since been plundered and harrassed by their unrelenting tyrants: and *the Helvetic confederacy*, in name partly papal and partly protestant, but in *reality* tainted with atheism to its very core\*, has been dissolved; its

citizens

\* “ *Holland* was the grand asylum of infidelity in the North, “ the nursery and chief propagator of its works by the licentious liberty allowed to the press”—and, as for Switzerland, D'Alem-

citizens have been massacred; and its territory has been plundered, by the infernal cruelty and harpy rapacity of republican banditti. Future historians will speak of this unparalleled war with astonishment. They will describe Europe as bleeding at every pore, and trembling for the fate of every civilized government. They will detail battle after battle, massacre after massacre, campaign after campaign. They will represent fertile provinces wasted with fire and sword: and they will speak with horror of rapes, and murders, of pillage and extortion\*, of prisoners deliberately put to death  
in

D'Alembert and Voltaire boasted, that "in Calvin's own town  
" there were but a few beggarly fellows who believed in Christ,  
" and that from *Geneva* to *Berne* not a Christian was to be  
" found."

\* Such was the rapacity of the republican tyrants, that "two  
" years had been sufficient to place the countries conquered by  
" France," the Netherlands, Holland, and the states situated  
between the Meuse and the Rhine, "on a level with herself,  
" and to reduce them to one common equality of death and  
" misery—These countries, but a short time before so rich and  
" so abundant, were exhausted" by bearing the whole burden of  
maintaining the French army; "their whole specie was absorbed by contributions, their manufactures were suspended,  
" and their produce consumed." (Hist. of the Campaign of 1796. P. 4.) The same work contains a very full account of the various robberies systematically committed by the French in Germany and Italy. (See P. 44, 70, 241, 247, 249, 250, 254, 256, 364, 365, 366.) In short, the order given by the Directory to their generals was, that "they should maintain  
" their troops by victory;" an order so faithfully obeyed by Buonapartè, that he "had no hesitation to say, in the proclamation

cold blood, and of wounded soldiers systematically poisoned by their apostate commander. But, while they present this dreadful scroll of human calamities to the sickening attention of posterity, they will not fail to attest, that these heavy judgments of the Lord have principally fallen upon *the rivers and fountains of the papal Roman empire. Protestant states*, that have in any measure preserved the faith of their ancestors, have in a manner been exempt. Self-defence and wanton provocations compelled *England* to enter into the contest. Her firmness, under Providence, blasted all the designs of her malicious enemy against *herself*; and drove him back to his own shores disgraced and vanquished, with his navy shattered and with his mariners disheartened. But *her hapless allies*, already devoted by the just judgment of God to drink in *their* turn torrents of blood, inasmuch as they have heretofore profusely shed the blood of saints and prophets, it exceeded her power to save. The mighty arm of the Lord snatched *her* from impending destruction, and withered the boasted strength of her foe when directed against *herself*: but the angel of the waters, while *she* was preserved in the midst of wide-extending havock and desolation,

“ clamation which he made to his soldiers in entering into Car-  
 “ rynthia, that all the expences of the army of Italy, during  
 “ eleven months, had been paid by the conquered countries,  
 “ and that he had besides sent 30 millions of livres to France.”  
 (Ibid. P. 5. 366.) These were some of the blessings of republican fraternity !

sternly

sternly denounced the vengeance of heaven against *her popish confederates*. "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy\*."

From what has been said it appears, that *the three first vials* relate to *the French Revolution*, describing at once *the principles* upon which it was founded, and *the miseries* both *internal* and *external* which it has produced. This *tremendous revolution*, which more or less has affected *the whole Roman Empire*, I conceive to be *the first period* of *the third woe-trumpet*, which St. John figuratively describes under the image of *a harvest*; a harvest not of mercy, but of God's wrath against the

\* Mr. Galloway whimsically supposes, that *the angel of the waters* is *the maritime sovereign of Great Britain*. In the well-deserved encomiums, which he bestows upon our revered monarch, I heartily concur, though I cannot think that *he* is meant by *the angel of the waters*. This *angel* is manifestly no other than *the angel*, who had just poured out *his vial* upon *the waters of the rivers and fountains*; whence he is naturally styled *the angel of the waters*, or *the angel whose influence affected the waters*. Mr. Galloway appears to me to have been by no means successful in his interpretation of any of *the vials*, excepting *the sixth*, which he rightly applies to *Turkey*. In his elucidation of *the third* he has been peculiarly unhappy. Entirely quitting the language of symbols, he fancies that *the rivers and fountains* mean *Germany*, for no other reason but because *that country is well watered with abundance of large streams*. In a sermon, which I published some years ago upon *the pouring out of the vials*, I was right in my *general* idea respecting them, but in more than one instance wrong in my *particular* application of them.

nations.

nations. After *this figurative harvest* has been gathered in, there is to be a sort of pause between it and the commencement of *the vintage*. The affairs of the world are in some measure to return to their old channel: yet they are not to roll on so smoothly, but that *the interval* between *the harvest* and *the vintage* will be marked by certain important events. These events are predicted under *the three following vials*.

## SECTION II.

*Concerning the three intermediate vials.*

The reader must decide for himself how far it is probable, that *three* out of *the seven vials* have already been poured out at the commencement of *the last woe-trumpet*, constituting jointly *that grand period* of it, which by St. John is styled *the harvest*, and by which I understand *the French Revolution*. *The concluding vial* is reserved for the end of it, or the termination of *the 1260 years*; and comprehends *the second grand period* of *the vintage*. As for *the fourth, fifth, and sixth, vials*, I consider them as occupying *the intermediate space* between *the harvest* and *the vintage*; and am inclined to view *the sixth vial* in the light of a harbinger and precursor of *the last*. Like a herald it prepares the way, and makes every thing ready for the final tremendous manifestation of God's righteous judgments upon his enemies.

“ And

“ And the fourth angel poured out his vial upon  
 “ the sun ; and power was given unto him to scorch  
 “ men with fire. And men were scorched with  
 “ great heat, and blasphemed the name of God,  
 “ which hath power over these plagues ; and they  
 “ repented not to give him glory.”

In the language of symbols, *the sun of a kingdom* is the government of that kingdom ; and *the sun of an empire*, if it be a divided empire, is *the government of the most powerful state within that empire*. When *the political sun* shines with a steady lustre, and yields a salutary warmth, it is a blessing to a people. But, when it glares with a fierce and unnatural heat, scorching all the productions of human industry with the intolerable blaze of a portentous tyranny, it is the heaviest curse which can befall a nation.

Since the whole prophecy of the Apocalypse relates to *the Roman empire*, the *sun* mentioned under this *vial* must be *the sun of the Roman firmament* : since the pouring out of *all the vials* takes place long posterior to the division of *the empire*, this *sun* must be *the sun of the divided empire* : and since *the three first vials* have carried us to the end of *the harvest* or *the anarchical horrors of the French Revolution*, this *sun* must mean *the government of that state within the limits of the empire* which at the *present era* is the most powerful. The prediction then of *the fourth vial* obviously intimates, that the frantic scenes of *the harvest* should be succeeded by a *systematic military tyranny*,



ranny, which should be exercised over a considerable part of *the Roman empire* by the government of the most powerful state then existing within its limits. The world, exhausted with the miseries of *the symbolical harvest*, and wearied with the wild struggles of licentious anarchy, should tamely submit to the lawless domination of an unrelenting despot. In pointing out *the particular government* intended by *this scorching sun of the Latin or Papal firmament*, the reader will doubtless have anticipated me. The present Popish states are France, Austria, Spain, Portugal, Naples, Sardinia, and Etruria. Of these, I apprehend, no one will be inclined to deny, that France is by many degrees the most powerful; and consequently that *its government* must inevitably be esteemed *the sun* of the system \*. To observe then the accurate completion

\* Should the present usurper of the throne of France, who already emulates the imperial rank of Austria, or should any successor of his at some future period, proclaim himself *Emperor of the Romans*, and thus transfer the crown of Charlemagne from Germany to France, as it was heretofore transferred from France to Germany; he would then, like Charlemagne, be the representative of *the last head of the beast*. Buonapartè is already in fact master of Italy, and appears to be upon the eve of reviving the ancient kingdom of Lombardy.

Since this note was written, the usurper of the throne of the Bourbons has formally proclaimed himself *king of Italy*, and has encircled his brows with the ancient iron crown of the Lombard sovereigns. Thus is one of the great maxims of German jurisprudence completely overturned; namely, "that the prince, who was elected *Emperor* in the German diet, acquired  
" from

completion of the prophecy of *the fourth vial*, in which it is said that power was given to this *sun* to scorch men with fire, and that they were scorched with great heat, we have only to cast our eyes over the continent. A system of tyranny, hitherto unknown in Europe except in the worst periods of the Roman history, has been established, and is now acted upon by him who styles himself *Emperor of the French*: and *the scorching rays* of military despotism are, at this moment felt, more or less, throughout France, Holland, Switzerland, Italy, Spain, and the west of Germany. A regular plan of making each man a spy upon his neighbour destroys all the comfort and all the confidence of social life: and France, with her degraded provinces, or, as they are termed with diplomatic mockery, *allies*, groans under the weight of endless requisitions, levies, and extortions, at once tormented herself, and the savage tormentor of others\*.

It

"from that instant the subject kingdoms of Italy and Rome." (See Gibbon's Hist. of Decline and Fall Vol. ix. P. 191.) May not the voice of ambition soon whisper in the ear of the new sovereign of Italy, that the right of electing a *Roman Emperor* belongs, not to the princes of Germany, but (as it was in the days of Charlemagne) to the senate and people of Rome? As for the *Pope*, he is ready to give his sanction to any new dignity which Buonaparte may think proper to assume.

\* Even before the era of the Revolution; and previous to the vast acquisition of power made by France since that convulsion, the sovereigns of the Capetian dynasty were so conscious of their preponderating influence in Europe, that, with a kind

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It is not unlikely, that the influence of *this vial* will extend to the very commencement of *the vintage*. The violence of democratical and atheistical madness, that dreadful *harvest* of God's wrath, has now abated: but, since part of the business of *the intermediate vials* is to collect *the kings of the earth* to the great battle of the Lord, to prepare *that popish and infidel confederacy* which will be finally broken in the days of *the vintage*; the *sun of military tyranny* will most probably glare with unabated violence to *the very time of the end*, and be the principal immediate instrument of forming *that confederacy* \*.

The

of arrogant fatality, they assumed for their distinguishing badge *the sun*, with this motto, *Nec pluribus impar, alone equal to many*. This notion of superiority indeed was so familiar to Frenchmen, that the health of his sovereign is said to have been once proposed by a French Ambassador to Lord Stair, under the very name of *the sun*. With the same idea no doubt the largest ship in the French navy was called *the royal sun*. Upon *this sun*, or *the government of France*, we have now beheld *the fourth vial* poured out, enabling it to scorch men with fire.

\* Mr. Sharpe thinks, that *the scorching of the Sun* means *unlimited monarchy in general*, operating in the keeping up of standing armies and martial law; and he censures the government of England for preferring regular troops to militia. Independent of his unwarrantable extension of the symbol from *the figurative sun of the European commonwealth* to *every separate star of its firmament*, I cannot but think him a little unreasonable in his animadversions. It would certainly be a very happy thing for the country, if a standing army could be dispensed with; but, since it is our misfortune, not our fault, to live in the immediate neighbourhood of a horde of ferocious and well-trained banditti,

The effect, produced both by *these plagues* and by *the following ones*, will only be blasphemy and hardness of heart, instead of a reformation of principles and practice. *The earthquake*, which overthrew *the tenth part of the city*, caused, as we have seen, *the remnant of the seed of the woman* to give glory unto the Lord: but the effusion of *the vials* upon God's enemies produces not the least tendency to repentance. We must not therefore look for any further reformation from *Popery*\*; for *the vials* are instruments of God's wrath, not of his mercy. France accordingly has *nominally* returned, like a dog to its vomit, to her old alliance with the blasphemous corruptions of *Popery*: but, according to every account of eye-witnesses, she still *really* and *individually* strengthens herself in the yet more blasphemous abominations of *Anti-christ*.

Yet, although there will be no further reformation, it does not appear, that the inspired writers

banditti, we must, as we value our liberty and independence, be well prepared for their reception. A traveller finds it much more agreeable to pursue his journey without the incumbrance of arms, and without the fear of molestation: but, if his track lie through a country infested by robbers, he must either submit to the inconvenience of bearing weapons, or to the still greater inconvenience of being plundered. Were the nation defended by none but brave imperfectly disciplined troops, it would be ill able to cope with antagonists perhaps not less brave and with every advantage of discipline.

\* I have already stated other grounds, besides this, when treating of *the ten-horned beast*, for adopting such an opinion.

give any intimations of some still more dreadful persecution of *the witnesses*, than that which they have already undergone from *the two Latin beasts*: on the contrary, Scripture seems to me at least rather to lead to a directly opposite opinion. I mean not indeed to deny, that *individual* protestants, those for instance who reside in *popish* countries, may experience persecution; *these* will continue to prophesy in sackcloth to *the very end of the 1260 days*: I would only be understood to intimate, that I can discover no warrant for expecting, that *Protestantism in general*, as *naturally* professed, will ever be so far subdued by *Popery*, as to undergo throughout the whole world a *grand universal persecution*. The troubles, produced by incessant war with *the athéistico-papal powers*, will be the great means of purifying *the Church*; not, I think, any persecution resembling those of *the pagan Emperors* or *the Roman Pontiffs* in the plenitude of their power.

I am led to form this opinion by observing, that *all the vials of the last woe-trumpet* are represented as being poured out upon *the Papal and Moham-medan Roman Empire*\*; upon those, that have the mark of the beast; upon those, that have shed the blood of saints and prophets; upon those, that have blasphemed the name of God by reason of the not-some sore of atheism; upon the seat and kingdom

\* "Phialæ omnes," says Mr. Mede, "in bestiam (scil. Romanam) effunduntur." Oper. Vol. II. P. 656.

of

of the *beast*. None of these particulars are descriptive of *such protestant states*, as have held fast the faith of their ancestors, and have not apostatized, like Holland, Switzerland, and protestant Germany, to the lie of *Antichrist*. The *last plagues*, comprehended under the *third woe-trumpet*, are poured out *only* upon *papists*, *blaspheming atheists*, and *Mohammedans*: and, although under the *seventh vial* "there shall be a time of trouble, such as never was since there was a nation;" yet it is a time of trouble to none but the *beast*, the *false prophet*, and the *congregated kings of the Roman earth*. At the glorious era of the *Reformation*, the voice of the Lord called aloud from heaven, "Come out of the mystic Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Surely then we must unavoidably conclude, that those, who *did* come out of her, who *obeyed* the warning voice, who *ceased* to be partakers of her sins, who suffered themselves not a *second time* to be deluded by the yet more gross lie of atheism, will likewise receive not of her plagues. Whether the *mighty king of the north*, who is neither *papist* nor *protestant*, and whose ample territories are without the limits of the *great Latin city*, be destined to inflict, "at the time of the end," its death-wound upon the spiritual empire of *Mohammed*, events alone can determine. The position of his dominions gives him immediate access to the realms both of Persia

and Turkey: but upon this point I presume not to be wise *above what is written*. It is however written, that, although *the dragon* shall direct the rage of his favourite minister *Antichrist* against *the remnant of the seed of the woman*\*; yet *the vials* shall be exclusively poured out upon the *enemies* of God. Hence I conjecture †, that this final attempt of *the dragon* will totally fail of success, because it exceeds the peculiar commission of *the infidel king*: and hence I conclude, that, as the great protestant states of Europe have hitherto been marvellously preserved amidst the plagues of *the papal Babylon*, so they will be preserved even to *the time of the end*.

“ And the fifth angel poured out his vial upon  
 “ the seat of the beast: and his kingdom was full  
 “ of darkness, and they gnawed their tongues for  
 “ pain, and blasphemed the God of heaven, be-  
 “ cause of their pains and their sores, and re-  
 “ pented not of their deeds.”

In the Apocalypse mention is made of *two beasts*, the *secular* and the *ecclesiastical*; and it might be doubted *which* of the two was here intended, were we not assisted in our inquiries by the general context of the whole prophecy. Whenever *the beast*

\* Rev. xii. 17.

† I may do more indeed than merely conjecture that such will be the case: *the complete failure* of this last attempt of *the dragon* is expressly predicted in the overthrow of *the false prophet* and *his adherents* at the battle of *Armageddon*, in the region between the two seas.

is *simply* mentioned, by *way of eminence* as it were, I believe it will invariably be found, that *the ten-horned* or *secular beast* is meant\*, not *the two-horned* or *ecclesiastical beast*. In addition to this general proof, the particular context of the present passage may be adduced. The angel is said to pour *his vial* upon *the seat of the beast*. Now *the first beast* is expressly said to have had *a seat* or *throne* given him by *the dragon*; because, although *nominally* Christian, he exercised his secular authority, like his predecessor *the pagan Empire*, in persecuting *the Church of God*†: whereas no mention is made of *the seat of the second beast*, and for this plain reason; the secular authority of *the Pope* was confined within the narrow limits of an Italian principality, and all the persecutions which he ever excited against the faithful were carried into effect by *the first beast* through the instrumentality either of his *last head* or of his *ten horns*‡. Hence I think it manifest, that *the beast*,

\* See Rev. xiv. 9, 11. xvi. 2. xix. 19.

† Rev. xii. 2.

‡ All the different martyrs, who were persecuted to death as heretics, after they had been found guilty by the ecclesiastical courts were formally delivered over to the secular arm for punishment. "It is not lawful for us to put any man to death," was the constant language of *the two-horned beast*, as it heretofore was of the Jewish priests when demanding the death of Christ. Sometimes even, with a crocodile affectation of clemency, *the secular beast* was besought by his merciful colleague not to deal too harshly with the condemned.



upon whose *seat* the *present vial* is poured, is the *first or secular beast*.

What is precisely meant by this judgment it is impossible at present to determine with any certainty, inasmuch as it is yet future. If however we may argue from analogy, since *the giving of a seat or throne to the beast by the dragon* evidently means *the investing him with the same secular power of making war with the saints as that exercised by him while in his pagan state*, the pouring out of a vial upon that seat so as to fill his whole kingdom with darkness seems most naturally to represent some grievous calamity which should materially affect that secular power of persecution, and fill the whole papal world with consternation and confusion.

The beast here spoken of is *the beast under his last head*: but *what power* will be that last head, when the *present vial* is poured out, must be determined by the event\*.

“ And the sixth angel poured out his vial upon  
 “ the great river Euphrates; and the water thereof  
 “ was dried up, that the way of the kings of the  
 “ East might be prepared. And I saw three  
 “ unclean spirits like frogs come out of the  
 “ mouth of the dragon, and out of the mouth of  
 “ the beast, and out of the mouth of the false  
 “ prophet. For they are the spirits of devils,  
 “ working miracles, which go forth unto the kings

\* I have already observed, that *the last head of the beast* is by the Apostle termed *the beast himself*.

“ of

“ of the earth and of the whole world, to gather  
 “ them to the battle of that great day of God  
 “ Almighty. Behold, I come as a thief. Blessed  
 “ is he, that watcheth, and keepeth his garments,  
 “ lest he walk naked, and they see his shame. And  
 “ he gathered them together into a place, called  
 “ in the Hebrew tongue Armageddon.”

Under the sixth trumpet, the four Turkish sultannies, the mystic waters of the Ottoman empire, issued from the river Euphrates: under the sixth vial, the waters of the same Euphrates are to be completely dried up. We cannot therefore reasonably doubt, that the symbolical Euphrates means in both cases the same power\*. Rivers typify

\* Since this was written, I have seen a paper in the *Christian Observer* for January 1805, in which the Euphrates, here mentioned by the prophet, is connected with Rome; on the ground that the literal Euphrates is connected with the literal Babylon: whence it is argued, that the drying up of the Euphrates implies the impending destruction of Antichristian Rome. Had the writer attended to the uniformity and strict exactness of the apocalyptic language, he would probably not have hazarded such a conjecture. The mystic streams of the Euphrates under the sixth trumpet manifestly relate to the infancy of the Turkish empire; the drying up therefore of those mystic streams under the sixth vial must relate to its destruction. So again: if the Euphrates of the sixth vial is to be connected with Rome, the Euphrates of the sixth trumpet must likewise be connected with Rome; for, unless we violate completely the definiteness of the whole Revelation, what the Euphrates means in one passage, it must mean in another. Consequently, if the Euphrates of the sixth vial be the papal nations of the Roman empire, or (what the writer of this paper seems to insinuate) the influence of the Papacy over those nations:

pify *nations*; and, when a *particular river* is specified, *the nation immediately connected with that river* is obviously intended. Such being the case, as *the issuing forth of the four sultanies*, those *mystic waters of the Euphrates* which deluged the Eastern Empire, denotes *the rise of the Turkish power*, so *the drying up of those waters* must evidently denote *its subversion*. Now, since the drying up or evaporation of water is a slow process, we may naturally conclude, that the expression points out, not merely the subversion of *the Turkish power in the general*, but *the particular mode* of that subversion by the slow consumption of its political strength, and by the gradual wasting away of its people. When *the sixth angel* however poured out *his vial upon the figurative Euphrates*, we

*nations*: then we must conclude, unless we are willing to give up all consistency of language in the Apocalypse, that *the Euphrates of the sixth trumpet* means *the same*; in which case we shall at length arrive at the absurd position, that *the four Turkish sultanies* issued from *the papal nations of the Roman empire*, or that *the Turkish monarchy* originated from *the influence of the Papacy*. The fact is, as I have already abundantly shewn, *rivers typify nations*; and, when a *particular river* is mentioned, *the nation upon its banks* is intended. *The Euphrates therefore of the sixth trumpet* is the symbol of *the Turkish monarchy*: whence it will follow, that *the Euphrates of the sixth vial* must be *the same*. Unless this be allowed, St. John uses the same symbol in *different senses*, and consequently puts an entire end to all certainty of interpretation. (See the beginning of Chap. II. of the present work.) The writer of this paper seems to have taken his idea from some of the commentators cited by Pole. See Synop. in loc.

read

read that its waters were *completely* dried up, in-  
 somuch that a way was prepared for *the kings of*  
*the East*. Hence it is manifest, when we consider  
 the slow process of evaporating natural water,  
 that we may expect *the waters of the Ottoman em-*  
*pire to begin* to be dried up many years previous  
 to their final exhaustion under *the sixth vial* \*.

The prelude to the pouring out of *this vial* we  
 may behold with our own eyes among the many  
 other signs of the times by which the present age  
 is so peculiarly marked. Let us only advert to the  
 present state of *the Turkish power*, and we shall  
 be convinced, that for some years *the symbolical*  
*Euphratèan* waters have been gradually drying up.  
 The approaching termination indeed of *the Ottoman*  
*empire* is so manifest, that even those, whose at-  
 tention is solely directed to politics, are sufficiently  
 aware that the time of its extinction cannot be  
 very far distant. Of late it has been preserved  
 rather by the jealousy of the great European  
 powers, than by any physical strength of its own :  
 and it doubtless *will be* preserved by the hand of  
 Providence till his own appointed season shall  
 arrive for preparing a way for *the kings of the*  
*East*, and for gathering together *the kings of the*  
*Latin world* to the battle of the great day of God  
 Almighty †.

Not

\* See Whitaker's Comment. P. 489 et infra.

† Russia has more than once appeared to be on the very eve  
 of swallowing up Turkey; and yet she has always been pre-  
 vented

Not only however has the *political strength* of Turkey begun to be dried up, but, as if it were designed that nothing should be wanting to the exact completion of the prophecy, even its *population* has likewise begun to diminish. This singular circumstance is noticed by Mr. Eton. After some inquiry into the causes of it, he adds, "It is therefore reasonable to conclude, that depopulation could not formerly have made so rapid a progress as at present: and that, in a century more, things remaining in their present situation,

vented from accomplishing her sufficiently evident designs. It is a singular circumstance, that the Turks themselves forebode their future overthrow at the hands of the Russian monarchy. "The lower orders," says Mr. Eton in his survey of the Turkish empire, "are at the present day persuaded, that the Russian standard will enter Constantinople through a certain gate, said to be pointed out by an ancient prophecy; and the great men are so far from opposing this weakness by superior energy, that they look to the Asiatic shore as a secure retreat from the fury of the conquerors."

Whenever the waters of the mystic Euphrates are dried up, we shall then be able to decide with certainty what is intended by the pouring out of the fifth vial upon the seat of the beast, inasmuch as the pouring out of that vial precedes the downfall of the Turkish Empire under the sixth.

It may not be improper to observe, that the vial is not said to be poured out for the purpose of drying up the waters of the Euphrates, but only to mark the period when they were dried up that a way might be prepared for the kings of the East. Hence we are not to imagine, that the vial is already poured out, because the waters have already begun to be dried up: but we must consider this exhaustion of them only as a prelude to the pouring of it out.

the

“ the Turkish empire will be nearly extinct. It is  
 “ worthy of remark, that the Curds in the moun-  
 “ tains, and other independent tribes who do not  
 “ mix with the Turks, are exempt from the mor-  
 “ tality occasioned by all the calamities, which  
 “ afflict the countries more immediately subject to  
 “ the Porte \*.”

Nor yet does *the empire of the Euphratean waters* submit without a struggle to its fate.

“ Many attempts have been made within the last  
 “ century, principally by French officers, to renew  
 “ the ancient military spirit of the Turks, and to  
 “ instruct them in European tactics. Gazi Hassan,  
 “ the celebrated Pasha, tried with unlimited power,  
 “ for nineteen years, to inspire his own spirit into  
 “ the troops; but he found all his efforts inef-  
 “ fectual †.”

Who *the kings of the East* are, for whom a way is prepared by the annihilation of *the Turkish empire*, it is impossible to say before the event takes place. The most probable *conjecture* is, that *the Jews* are alluded to. Dispersed indeed this wonderful people is over the face of the *whole earth*, and *some great maritime power* is undoubtedly *to take the lead* in restoring them: yet it is manifest, that no *maritime power* can effect their *complete restoration*, and that a very large proportion of them, perhaps the greatest proportion, is scattered

\* Eton's Survey of the Turkish Empire P. 270.

† Ibid. Chap. 3.

throughout

throughout *the East*. I have somewhere seen a curious account of *the remains of the ten tribes* being discovered in *China* by the missionaries sent out to that country \*. How far it may be depended upon, I leave to abler critics than myself to pronounce. *The Afghans* likewise, a tribe at different times subject to, and always connected with, the kingdoms of *Persia* and *Hindustan*, are said to be descended from *the Jews* †. But perhaps the most solid reason for thinking, that *the Jews* are intended by *these kings of the East*, is the exact chronological agreement of *the restoration of the former* with *this prepared expedition of the latter*. *The Jews*, as we learn from *Daniel*, are to begin to return to their own country at the end of *the 1260 years*, and during a period of unexampled troubles: *the kings of the East* have a way prepared for them by the subversion of *the Turkish empire*, and during the time that *the three spirits of devils* are gathering together *the kings of the earth* to *the great battle of the Lord*: whence we may infer, that, since their way is then prepared, they will set out upon their expedition under *the following vial* at the close of *the 1260 years* likewise; and that they will be deeply concerned in the dreadful war between *the beast*, *the false prophet*, and *the kings*

\* Such individuals of the ten tribes as are restored will be lost in the tribe of *Judah*: they will never return as a distinct nation. "Ephraim shall be broken, that it be not a people." *Isaiah* vii. 8.

† See a paper upon this subject in *the Asiatic Researches* Vol. 11.

of the *Latin earth*, on one side, and the *Almighty word of God* on the other\*. This at least is certain, that, if the *restoration of the Jews* be not here predicted, the *Apocalypse* is totally silent upon the subject†.

While a way is preparing for the *kings of the East* by the downfall of the *Ottoman power*, the diabolical influence of three unclean spirits will be actively though imperceptibly employed in gathering together the *kings of the earth* and of the *whole world*, or of the *papal Latin empire* and the *Roman world*, to the battle of the great day of God Almighty. The *battle itself* is evidently that which takes place under the *next vial*, and which is detailed with wonderful sublimity by the inspired prophet. Here the dreadful preparations for it commence: there they are completed, and the *battle* is fought‡. From the sources, whence the impure spirits are said to issue, it appears, that the *beast* and the *false prophet*, for a season at variance by reason of the atheistical principles adopted by the former, will then be more closely leagued together than ever; and that they will jointly medi-

\* Compare Rev. xix. 11—21 with Dan. xi. 44, 45. xii. 1, 7. and Joel ii. 20. iii. 1—17.

† See Mede's Works Vol. II. P. 659. and Pol. Synop. in loc.

‡ Mr. Sharpe thinks, that the preparations have already commenced: but he appears to be a little premature in this opinion, for the *sixth vial* is certainly not yet poured out under which the preparations are to be begun, inasmuch as the *waters of the mystic Euphrates* are not yet dried up.



take some grand expedition against *the woman* and *the remnant of her seed*, which however, as we shall presently see under *the succeeding vial*, will end only in their own confusion and utter destruction\*.

## SECTION III.

*Concerning the vial of the vintage.*

We are now arrived at *the vial of consummation*, which Mr. Mede very justly supposes to synchronize with *the vintage*. The reason is manifest: *the vintage* is the last event predicted in *the little book*, which extends; as itself repeatedly declares, through *the whole 1260 years*; and *the last vial* is poured out at the expiration of that period: consequently *the last vial* can only contain an enlarged account of *the vintage*: for, as Mr. Mede natu-

\* Since these *three unclean spirits* are said to work miracles, the great boast of *the apostate man of sin*, it is not improbable, that the *visible* agents, whom they will employ on this occasion, will be certain popish emissaries, who partly at least by false miracles will induce the infatuated adherents of the Church of Rome to embark in the expedition. “Pugnare se putant pro Christi vicario, pro gloria Dei, et pro ecclesia: revera autem pugnabunt cum Deo.” (Pol. Synop. in loc.) Mr. Mann of the Charter House conjectured some years since, that *the three unclean spirits* were *the Dominicans, the Franciscans, and the Jesuits*. (See Bp. Newton’s Dissert. on Rev. xvi.) I should rather have said, that these, or some other orders of monks, may hereafter be the tools of *the three unclean spirits*.

rally observes, there cannot be *two* different catastrophes of the *same* drama\*.

“ And the seventh angel poured out his vial into  
 “ the air: and there came a great voice out of the  
 “ temple of heaven, from the throne, saying, It  
 “ is done. And there were voices, and thunders,  
 “ and lightnings; and there was a great earth-  
 “ quake, such as was not since men were upon the  
 “ earth, so mighty an earthquake and so great.  
 “ And the great city was divided into three parts;  
 “ and the cities of the nations fell: and great  
 “ Babylon came in remembrance before God, to  
 “ give unto her the cup of the wine of the fierce-  
 “ ness of his wrath. And every island fled away,  
 “ and the mountains were not found. And there  
 “ fell upon men a great hail out of heaven, every  
 “ stone about the weight of a talent: and men  
 “ blasphemed God because of the plague of the  
 “ hail: for the plague thereof was exceeding  
 “ great.”

Bp. Newton very justly observes, that, “ as the  
 “ seventh seal, and the seventh trumpet, contained  
 “ many more particulars, than any of the former  
 “ seals, and former trumpets: so the seventh vial  
 “ contains more than any of the former vials.”  
 It is the vial of the vintage; the conclusion of the  
 grand drama of 1260 years; the time of the end.  
 When it shall be poured out, the great controversy  
 of God with the nations will commence; his an-

\* See Mede's Works Vol. II. P. 649.

cient people will begin to be restored; and sudden destruction will fall upon *the beast* and *the false prophet* in the very midst of their temporary success, and while they are vainly flattering themselves with the hope of a complete victory over the Church of God. Such being its contents, it is said to be poured out into *the air*, in allusion to the dreadful storms of political thunder and lightning which it will produce\*.

Three important events are comprehended under it: *the earthquake*, by which *the great city* is divided into three parts; *the overthrow of Babylon*; and *the battle of Armageddon*, to which *the kings of the earth* had begun to gather themselves together under *the preceding vial*.

Here it may be proper to remind the reader, that *the seventeenth, eighteenth, and nineteenth chapters* of the Apocalypse, all belong to *the last vial*; and are in fact only a more enlarged account of some of the most prominent events contained by it†—*The seventeenth chapter* opens with a description of *the great scarlet whore*, who had long tyrannized over the faithful, and who was now about to be destroyed for ever. It fully sets forth the mystery of her union with *her beast*, of her name *Babylon*, of the three-fold state of *her beast*, of the rise of *the beast's last head*, and of the flourishing condition of *the woman while the ten*

\* See the preceding chapter on *the symbolical language of prophecy*.

† See the introductory chapter of this work.

kings

*kings* gave their power to *the beast* and made war upon the Lamb by persecuting his disciples. And it intimates that a great change should nevertheless take place in the sentiments of *those kings*, so that they should afterwards hate *the whore*, and make her naked, and eat her flesh, and burn her with fire. This intimation seems to be given as it were by the way, and must not therefore be confined merely to the days of *the last vial*. It is in fact a sort of climax, extending from the era of *the Reformation* down to the final destruction of *the whore*. She was first made naked and desolate by the alienation of the Abbey lands in protestant countries, and by the withdrawing of whole nations from her communion. Her very flesh was next eaten by the sale of the Church lands in revolutionary France, by the secularization of the German ecclesiastical electorates and monastic principalities, and by the temporary erection of an atheistical republic in her capital. But she will not be utterly burnt with fire till *the time of the end*, till the fatal day of *Armageddon*\*. The ten kings  
how-

\* In the same battle with *the little horn* or *the harlot* the *Roman beast* under his last head will perish. "I beheld then because of the voice of the great words which the horn spake: "I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." (Dan. vii. 11.) I apprehend, that the explanatory words of the angel addressed to Daniel mean precisely the same as the particular passage in the Apocalypse now under consideration: "They shall take away his dominion, to consume and to destroy it unto the end."

A a 2

(Dan.

however, as Bp. Newton rightly observes, cannot literally mean *all* the ten kings, but only *a certain part* of them; for *some* are afterwards described as leagued with *the beast*, and as fighting and perishing in the cause of *the false prophet*\*: consequently those, who are friendly to *the whore*, cannot be among the number of those who are instruments in the hand of God of finally burning her with fire—*The eighteenth chapter* contains an account of *the final overthrow of Babylon*—And *the nineteenth chapter* describes the battle of *Armageddon*.

1. *The earthquake*, by which *the great city* is divided into *three parts*, manifestly signifies, according to the usual import of prophetic language, *some very great revolution*, by which *the Latin Empire* shall be divided into *three sovereignties*. At the period when *the French monarchy* was overthrown, *the city* was already divided into *several different parts*, symbolized by *the ten horns of the beast*. Hence it is said, that, in *that earthquake*, *a tenth part of the city* fell. But here, by this yet *future earthquake*, the *Latin city* is to be divided only into *three parts*†. It is possible, that a po-

(Dan. vii. 26.) The dominion of *the horn* began to be taken away at the Reformation, when many of the kings entirely withdrew their realms from the spiritual jurisdiction of *the Pope*; but it will not be entirely consumed and destroyed till the end, until the words of God shall be fulfilled.

\* Rev. xix. 19.

† Mr. Kett imagines that *the earthquake*, by which *the great city* was divided into three parts, is *the Reformation*; and that  
the

litician might find it no difficult matter to divine, from the present aspect of continental affairs, in what manner *the great papal city* is likely to be split into *three sovereignties*: for, in fact, matters seem even now to be preparing for such a division of it. But I feel, that I am beginning to step beyond my prescribed limits, and to advance into the boundless regions of conjecture: nothing more therefore shall be said upon the subject. This is *certain*, that *Babylon will* be divided into three parts: but *how* it will be divided, time must discover.

2. The fall of *the spiritual Babylon*, described at large in *the eighteenth chapter of the Apocalypse*, relates to the same event as the destruction of *the little horn of Daniel's fourth beast*: they both equally predict *the complete subversion of the Papacy*. This is not to take place, till the end of *the 1260 years*; when *the witnesses* shall cease to prophesy in sackcloth, when in one apocalyptic

*the three parts*, intended by the prophet, are *the three confessions* (as they are called) *Popish, Lutheran, and Calvinistic*. (Vol. I, P. 413.) We cannot however admit *this earthquake* to have any connection with that important period, unless by a manifest violation of St. John's prophetic chronology. *The earthquake*, which divides *the city* into three parts, takes place under *the last vial*: whereas *the reformation* is contemporary with *the war of the beast against the witnesses*, and happened under *the sixth trumpet*, before any one of all the *seven vials* was poured out. Mr. Kett, as if conscious that this objection would be made to his scheme, endeavours to invalidate it; but, I think, quite unsuccessfully.

season the judgment of Babylon is come, and when the dominion of the little horn shall be taken away and consumed and destroyed unto the end.

3. Exactly contemporary with the fall of the spiritual Babylon, or the adulterous church of Rome, will be the overthrow of the secular Babylon, or the ten-horned Roman beast\*. The power of both will be broken in the same battle of Armageddon. This is abundantly manifest from the concurring testimony both of Daniel and St. John. ) We learn from the former of these prophets, that the last or Roman beast is to be slain, and his body destroyed and given to the burning flame because of the voice of the great words which his little horn spake; and that the reign of this little horn is exactly to continue 1260 years. We learn from the latter of them, that the same ten-horned Roman beast is to exist, in his revived or idolatrous state, the very same period of 42 months or 1260 years; and that he is to be destroyed, along with his colleague the false prophet or two-horned beast, in their last great battle against the Word of God. Now the two-horned beast or false prophet is the same ecclesiastical power as the harlot or spiritual Babylon: consequently, if the spiritual Babylon were fallen before this battle, it is evident that the false prophet could not, along with the temporal beast, have been

\* I have already stated, that Babylon means the whole Roman Empire both temporal and spiritual: the temporal Babylon being the same as the ten-horned beast; and the spiritual Babylon, as the two-horned beast.

engaged

engaged in it. Hence it appears, that *the fall of the spiritual Babylon* and *the battle of Armageddon* will be precisely contemporary, both taking place together at the termination of *the 1260 years\**.

As for *the battle of Armageddon*, in which *the beast* and *the false prophet* are to be overthrown, I take it to be the same event, or rather series of events, as *the time of trouble* such as never was since there was a nation, mentioned by Daniel. It is the same likewise as *the dreadful slaughter of the Gentiles in the neighbourhood of Jerusalem*, predicted in such forcible terms by Zechariah and Joel. This will sufficiently appear from comparing, as I shall presently do, all these different prophecies together. During *the time of trouble*, foretold by Daniel, *the infidel king* is to come to his end, none helping him, and *the restoration of the Jews* is to commence: at the period of *the great battle of the nations*, described by Zechariah

\* Mr. Mede separates the fall of Babylon from the overthrow of the false prophet, and imagines that in point of time it will precede it. This opinion is built upon the idea, that Babylon is the literal city of Rome, instead of the whole papal empire. I cannot think, that it is by any means well founded, or that it at all harmonizes with the general language of the Apocalypse, in which the great city universally means, not the literal city, but the empire, of Rome. This being the case, whenever the beast and the false prophet are routed at Armageddon, the temporal and spiritual Roman empire, or the mystic Babylon, will be overthrown. Mr. Mede places the fall of Babylon under the fifth vial, and the destruction of the beast and the false prophet under the last. See his Works Vol. II. P. 608.



nd Joel, *the restoration of the Jews* is also to commence: while, in *the battle of Armageddon*, predicted by St. John, *the beast, the false prophet, and the kings of the Latin earth*, are to be completely routed with dreadful slaughter by the *Almighty Word of God*; and an end is for ever to be put to their tyrannical and persecuting domination over *the Church*.

*The beast*, who is to take so active a part in this last great struggle, is *the same septimo-octave head* as that, which St. John had before identified even with *the whole beast himself*\*. To *which horn of the beast*, or, as we may now rather say, to *which third part of the divided city*, the dignity of *Emperor of the Romans* will then be attached, it is impossible to determine before the event. Humanly speaking, it seems upon the eve of quitting for ever *the horn of Austria*. Should this be the case, and should it once more revert to *France* along with *the old Carlovingian sovereignty of Italy*†, *the infidel king*, at the close of *the great apostatic drama*, would be identified with *the last head of the beast*; and *the kings of the Latin earth*, leagued with him in his final audacious attempt against the majesty of heaven, would be *the Popish sovereigns of the two remaining parts of the great city*. With regard to *the false prophet*, who is

\* Rev. xvii. 11.

† Since this was written, the Carlovingian sovereignty of Italy has reverted to France.

likewise

likewise to be one of his allies in this impious war, we have already beheld a political reconciliation, or, as it is styled, *a concordat* between *him* and *Antichrist*\*: the contrariety therefore of *Infidelity* to *Popery* will be no impediment to the accomplishment of the prophecy, that *the beast* and *the false prophet* shall be taken banded in arms together. And, with regard to the possibility of uniting all the Popish powers in one common confederacy, the growing influence of *papistico-infidel France*, and the ease with which she compels the surrounding vassal states to take up arms in her cause, sufficiently shew, even without the aid of prophecy, that such an union is not only *possible*, but *probable*.

*The preceding vial* testifies, that this union will be brought about by secret diabolical instigation: and, when it is brought about, I know not against whom it can be literally directed, but either *the Jews* now beginning to be restored by the prevailing maritime power of the day; or *the great protestant states*, which keep the commandments of God, and which have the testimony of Jesus

\* It may be observed, that Bp. Newton here again considers *the beast*, not as *the Papacy*, but as *the temporal Latin empire*; while he justly conceives *the false prophet* to mean *the ecclesiastical power of the Pope*. "These enemies are *the beast* and *the false prophet*, the Antichristian powers civil and ecclesiastical, with their armies gathered together, their adherents and followers combined and determined to support idolatry, and to oppose all reformation." Dissert. Vol. II. P. 347.

Christ;

Christ; or lastly *both the Jews and the protestants* jointly. Hence it will probably be a sort of infernal league or crusade of *all the atheistico-papal powers* against *the Jews* and their defenders *the Protestants*; of *the South* against *the North* of Europe; of *the dragon and his adherents* against *the symbolical woman and the remnant of her seed*. The *time of the end* however is not yet arrived: and few probably of the present generation will live to behold either the dreadful confusion of *Armageddon*, or the beginning of *the restoration of the Jews*. Whether at this period *the infidel king* is, or is not, to have become, like his predecessor, Charlemagne\*, *the last head of the beast*, who shall venture *now* to determine? This at least is certain, that he will be a very principal actor in “the time of trouble such as never was since there was a nation.” Disturbed at some untoward events in the East and in the North, “he will go forth with great fury to destroy, and under the pretext of religion utterly to make away many. He will plant the tabernacles of his palaces between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.”

\* Buonapartè affects, upon all occasions, to ape the style and dignity of Charlemagne: and no moderation of character, which he has yet displayed, gives us any reason to doubt that he wishes to tread in the steps of that ambitious conqueror. It is almost superfluous to remind the reader, that *the infidel king* is not the individual Buonapartè nor any other individual, but the *infidel kingdom or power of France*.

As

As I have more than once hinted at the probability of *the last head of the beast*, or *the Gothic Patricio-Emperorship of the Romans*, becoming at *the time of the end* attached to the horn of France, as it heretofore was in the days of Charlemagne, I shall here simply state the declarations of concurring prophecies relative to this subject, and leave the reader to draw his own conclusions.

Daniel predicts, that, at *the time of the end* or *the close of the 1260 years*, *the infidel king* shall engage in a war of extermination under the pretext of religion; that, in the prosecution of this nefarious project, he shall invade *Palestine*, and occupy *the glorious holy mountain*; but that eventually he shall perish between *the two seas*, namely *the Dead sea* and *the Mediterranean sea*. The prophet, absorbed as it were in contemplating the vast power of this impious monster, does not notice any confederates with whom he might be leagued; but speaks merely of *the king himself*, as being the very life and soul of the whole expedition, as being peculiarly both its contriver and executor.

Such is the prediction of Daniel. In a similar manner, St. John declares, that, under *the last vial*, and consequently at *the close of the same 1260 years*, there shall be formed against the Lamb a grand confederacy of *the beast*, *the false prophet*, and *the kings of the Latin earth*; that this confederacy shall be utterly overthrown at *Megiddo*,

*giddo*\*, which is a town situated between *the two seas* of *Palestine*; and that *the wine press of the vintage* shall be trodden in a region extending 1600 furlongs, which is the exact measure of *the Holy land*.

Thus it appears, that, as Daniel's *infidel king* is to be the grand projector and manager of a *religious war*, and is to perish in *Palestine* between *the two seas* at *the close of the 1260 years*: so *the apocalyptic beast*, that is to say *the beast under his last head*, is likewise, as it appears from his union with *the false prophet*, to be the main promoter and manager of a *religious war*; which, precisely like *the religious war of the infidel king*, is to take place at *the close of the 1260 years*, and is to be decided in *Palestine* or *the land which extends 1600 furlongs*, and at *Megiddo* a town of that land which is situated *between the seas*.

So exact a correspondence both of *time*,<sup>1</sup> *place*, and *circumstance*, evidently shews, that *the war of the infidel king* is the same as *the war of the beast and the false prophet*: and, from Daniel's prediction, we can scarcely consider *the king* only as an *inferior actor*, only as one of the *subordinate kings* represented by St. John as leagued with *the beast*. The conclusion to be drawn from these premises I leave to the cautious reader.

To return from this digression; if I be right in thinking, that *the gathering together of the kings*

\* *Armageddon* signifies *the destruction at Megiddo*.

of

of the Latin earth to the battle of Armageddon is a confederacy of popish infidels against the Jews supported by the professors of evangelical Protestantism, the opinion, that the witnesses will not be subjected to the horrors of some future persecution, receives a most abundant confirmation\*. The beast and the false prophet indeed shall surely gather their forces together, but not by the Lord: for no weapon, hereafter formed against the Gospel, shall prosper; and whosoever shall gather together against it shall fall. The 1260 years of oppression will then have elapsed; and the great controversy of Jehovah with his enemies will then have commenced. Every project of the beast, the false prophet, and the congregated kings, will be baffled: and sudden destruction will come upon them unawares as a thief in the night. Through the aid of the great captain of their salvation, those, who have come out of Babylon, shall be completely victorious; and the united tyranny of Popery and Atheism shall for ever be destroyed.

Having now briefly considered the three grand events comprehended under the last vial; namely the division of the great city into three parts, the fall of the spiritual Babylon, and the battle of Armageddon: I shall bring together into one point

\* At least it receives confirmation, so far as protestant countries are concerned; though the two witnesses, scattered through popish regions, will continue to prophesy in sackcloth to the time of the end. This distinction I have already stated very fully.

of

of view the four prophecies of St. John, Daniel, Zechariah, and Joel, relative to the awful events with which *the 1260 years* will conclude; in order that, by comparing them with each other, a yet stronger light may be thrown upon this period, which is destined to witness not only *the overthrow of the Antichristian faction* but likewise *the restoration of the Jews*.

1. " And I saw heaven opened, and behold a  
 " white horse; and he, that sat upon him, ~~was~~  
 " called Faithful and True, and in righteousness  
 " he doth judge and make war. And his eyes were  
 " as a flame of fire, and on his head were many  
 " crowns; and he had a name written, that no  
 " man knew but he himself. And he was clothed  
 " with a vesture dipped in blood: and his name  
 " is called the Word of God. And the armies,  
 " which were in heaven, followed him upon white  
 " horses, clothed in fine linen, white and clean.  
 " And out of his mouth goeth a sharp sword, that  
 " with it he should smite the nations: and he shall  
 " rule them with a rod of iron: and he treadeth  
 " the winepress of the fierceness and wrath of  
 " Almighty God. And he hath on his vesture and  
 " on his thigh a name written, King of kings, and  
 " Lord of lords. And I saw an angel standing  
 " in the sun: and he cried with a loud voice, say-  
 " ing to all the fowls that fly in the midst of heaven,  
 " Come and gather yourselves together unto the  
 " supper of the great God; that ye may eat the  
 " flesh of kings, and the flesh of captains, and  
 " the

“ the flesh of mighty men, and the flesh of horses,  
 “ and of them that sit on them, and the flesh of  
 “ all men, both free and bond, both small and  
 “ great. And I saw the beast, and the kings of  
 “ the earth, and their armies, gathered together to  
 “ make war against him that sat on the horse, and  
 “ against his army. And the beast was taken, and  
 “ with him the false prophet that wrought miracles  
 “ before him, with which he deceived them that  
 “ had received the mark of the beast, and them  
 “ that worshipped his image. These both were  
 “ cast alive into a lake of fire burning with brim-  
 “ stone. And the remnant were slain with the  
 “ sword of him that sat upon the horse, which  
 “ sword proceeded out of his mouth: and all the  
 “ fowls were filled with their flesh \*.”

2. “ I beheld, till the thrones were cast down,  
 “ and the Ancient of days did sit, whose garment  
 “ was white as snow, and the hair of his head like  
 “ the pure wool: his throne was like the fiery  
 “ flame, and his wheels as burning fire. A fiery  
 “ stream issued, and came forth, from before him:  
 “ thousand thousands ministered unto him, and  
 “ ten thousand times ten thousand stood before  
 “ him: the judgment was set, and the books were  
 “ opened. I beheld then because of the voice of  
 “ the great words which the *little* horn spake: I  
 “ beheld, even till the beast was slain, and his body  
 “ destroyed, and given to the burning flame—The

\* Rev. xix. 11—21.

“ little



" little horn shall wear out the saints of the Most  
 " High;—and they shall be given into his hand  
 " until a time, and times, and the dividing of time.  
 " But the judgment shall sit; and they shall take  
 " away his dominion, to consume and destroy it  
 " unto the end. And the kingdom, and dominion,  
 " and the greatness of the kingdom under the  
 " whole heaven, shall be given to the people of the  
 " saints of the Most High, whose kingdom is an  
 " everlasting kingdom, and all dominions shall  
 " serve and obey him—And a king shall do ac-  
 " cording to his will:—but tidings out of the East  
 " and out of the North shall trouble him: there-  
 " fore he shall go forth with great fury to destroy,  
 " and utterly to make away many. And he shall  
 " plant the tabernacles of his palaces between the  
 " seas in the glorious holy mountain: yet he shall  
 " come to his end, and none shall help him. And  
 " at that time shall Michael stand up, the great  
 " prince which standeth for the children of thy  
 " people, and there shall be a time of trouble, such  
 " as never was since there was a nation, even to  
 " that same time: and at that time thy people  
 " shall be delivered, every one that shall be found  
 " written in the book \*.  
 S. " Behold, I will make Jerusalem a cup of  
 " trembling unto all the people round about, when  
 " they shall be in the siege both against Judah and  
 " Jerusalem. And in that day will I make Jeru-

\* Dan. vii. xi. xii.

" salem

" salem a burdensome stone for all people: all,  
 " that burden themselves with it, shall be cut in  
 " pieces, though all the people of the earth be  
 " gathered together against it. In that day, saith  
 " the Lord, I will smite every horse with astonish-  
 " ment, and his rider with madness: and I will  
 " open mine eyes upon the house of Judah, and  
 " will smite every horse of the people with blind-  
 " ness. And the governors of Judah shall say in  
 " their heart, The inhabitants of Jerusalem shall  
 " be my strength in the Lord of hosts their God.  
 " In that day will I make the governors of Judah  
 " like an hearth of fire among the wood, and like  
 " a torch of fire in a sheaf; and they shall devour  
 " all the people round about, on the right hand  
 " and on the left: and Jerusalem shall be inha-  
 " bited again in her own place, even in Jerusalem.  
 " The Lord also shall save the tents of Judah first,  
 " that the glory of the house of David, and the  
 " glory of the inhabitants of Jerusalem do not  
 " magnify themselves against Judah. In that day  
 " shall the Lord defend the inhabitants of Jerusa-  
 " lem; and he, that is feeble among them, at that  
 " day shall be as David; and the house of David  
 " shall be as God, as the angel of the Lord before  
 " them. And it shall come to pass in that day,  
 " that I will seek to destroy all the nations that  
 " come against Jerusalem. And I will pour upon  
 " the house of David, and upon the inhabitants of

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“ Jerusalem, the spirit of grace \* and of supplica-  
 “ tions : and they shall look upon me whom they  
 “ have pierced, and they shall mourn for him, as  
 “ one that mourneth for his only son, and shall  
 “ be in bitterness for him, as one that is in bitter-  
 “ ness for his first-born. In that day shall there  
 “ be a great mourning in Jerusalem, as the mourn-  
 “ ing of Hadadrimmon in the valley of Megiddon.

\* To speak *positively* respecting the period of the conversion of the Jews would be presumptuous. This passage however *apparently* intimates, that it will *succeed*, rather than *precede*, their restoration to the land of their fathers. Zechariah represents the Jews, as being *first* attacked in their own country by the Antichristian faction ; and *afterwards* as looking upon him whom they have pierced, and as mourning for him in the spirit of grace and supplication. On this point however I wish to be understood as speaking with much doubt and hesitation ; I do not presume to decide upon it.

It is remarkable, that Zechariah, like St. John, speaks of a *personal manifestation* of our Lord at this eventful period. (See Zechar. xiii. 6. and xiv. 3, 4.) Whether his words are to be understood *literally* or *figuratively*, I will not presume to determine. Certain it is, that Christ himself used language respecting the destruction of Jerusalem, which, if taken in a *literal* sense, might have led his disciples to conclude, that he himself would then appear in the clouds of heaven. (See Matt. xxiv.) Now, as we know that these expressions must be understood *figuratively*, so it is not impossible that the language of St. John respecting the appearance of the Messiah in the battle of Armageddon, and the collateral declarations of Zechariah respecting his manifestation at the same period, ought to be understood *figuratively* likewise. The event alone can determine. Abp. Tillotson, as I have already observed, is decidedly of opinion, that they ought to be understood *figuratively*.

“ And

" And the land shall mourn every family apart—  
 " All the families that remain, every family apart,  
 " and their wives apart. In that day there shall be  
 " a fountain opened to the house of David, and  
 " to the inhabitants of Jerusalem for sin and for  
 " uncleanness—And one shall say unto him, What  
 " are these wounds in thine hands? then he shall  
 " answer, Those with which I was wounded in the  
 " house of my friends—In that day shall there be  
 " upon the bells of the horses, Holiness unto the  
 " Lord; and the pots in the Lord's house shall be  
 " like the bowls before the altar. Yea, every pot  
 " in Jerusalem and in Judah shall be holiness unto  
 " the Lord of hosts: and all they, that sacrifice,  
 " shall come and take of them, and seethe therein:  
 " and in that day there shall be no more the Ca-  
 " naanite in the house of the Lord of hosts\*."

4. " Blow ye the trumpet in Zion, and sound an  
 " alarm in my holy mountain: let all the inhabi-  
 " tants of the land tremble: for the day of the  
 " Lord cometh, for it is nigh at hand: a day of  
 " darkness, and of gloominess, a day of clouds  
 " and of thick darkness, as the morning spread  
 " upon the mountains: a great people and a  
 " strong; there hath not been ever the like, nei-  
 " ther shall there be any more after it, even to the  
 " years of many generations†. A fire devoureth  
 " before

\* Zechar. xii. xiii. xiv.

† I apprehend, that by this expression we must understand  
*the last attempt of Satan against the Lamb at the close of the Mil-*

" before them ; and behind them a flame burneth :  
 " the land is as the garden of Eden before them,  
 " and behind them a desolate wilderness ; yea, and  
 " nothing shall escape them—Before their faces  
 " the people shall be much pained : all faces shall  
 " gather blackness—They shall run to and fro in  
 " the city : they shall run upon the wall ; they  
 " shall climb up upon the houses ; they shall en-  
 " ter in at the windows like a thief. The earth  
 " shall quake before them ; the heavens shall trem-  
 " ble : the sun and moon shall be dark, and the  
 " stars shall withdraw their shining. And the Lord  
 " shall utter his voice before his army : for his  
 " camp is very great : for he is strong, that exe-  
 " cuteth his word : for the day of the Lord is great  
 " and very terrible ; and who can abide it?—  
 " Then will the Lord be jealous for his land, and

*lennium* ; when, after " the years of many generations" subse-  
 quent to the outrages of " the great and strong people" here  
 predicted, he shall stir up from the four quarters of the earth  
 the nations styled by St. John *Gog and Magog*. Meanwhile,  
 during the millennian rest, there shall be none like that strong  
 people, till the years of its many generations shall have fully  
 elapsed. The *Gog and Magog*, mentioned by St. John, are evi-  
 dently the same as the *Gog and Magog*, predicted by Ezekiel.  
 The expedition of these nations against Palestine bears a strong  
 resemblance in many points to the expedition of *the infidel king*  
 and *the false prophet*. Yet it certainly cannot be *the same*, both  
 because St. John informs us that it shall take place at *the end*  
*of the Millennium* ; and because Ezekiel, in strict correspon-  
 dence with him, asserts that it shall be directed against the  
 Jews so long after their restoration to their own land, that they  
 should be dwelling there in all the confidence of unsuspecting secu-  
 rity. See Ezek. xxxviii. 8, 11, 12, 14.

" pity

" pity his people. Yea, the Lord will answer, and  
 " say unto his people, Behold, I will send you  
 " corn, and wine, and oil ; and ye shall be satisfied  
 " therewith : and I will no more make you a re-  
 " proach among the heathen. But I will remove  
 " far off from you the northern army, and will  
 " drive him into a land barren and desolate, with  
 " his face toward the east sea, and his hinder part  
 " toward the utmost sea : and his stink shall come  
 " up, and his ill savour shall come up, because  
 " he hath done great things—Be glad then ye chil-  
 " dren of Zion, and rejoice in the Lord your God  
 " —And ye shall know that I am in the midst of  
 " Israel, and that I am the Lord your God, and  
 " none else : and my people shall never be  
 " ashamed. And it shall come to pass afterward,  
 " that I will pour out my spirit upon all flesh ; and  
 " your sons and your daughters shall prophesy,  
 " your old men shall dream dreams, your young  
 " men shall see visions\*. And I will shew won-  
 " ders

\* This is applied by St. Peter to the *effusion of the Holy Spirit*  
*on the day of Pentecost*, though strictly relating to the *era of the*  
*restoration of the Jews and the glorious period of the millennium.*  
 The *first advent* of Christ is frequently considered by the in-  
 spired writers as a sort of type of his *second advent* : whence we  
 find, that predictions, which properly belong to the *one period*,  
 are often applied by anticipation to the *other*. Thus, in a simi-  
 lar manner, the apostles apply the prophecy of David, in the  
*second Psalm*, to the *conspiracy of the chief priests with Herod and*  
*Pontius Pilate against our Lord* : yet, if any one will compare  
*that second Psalm with the description of the Word of God resting*

" ders in the heavens and in the earth, blood, and  
 " fire, and pillars of smoke. The sun shall be  
 " turned into darkness, and the moon into blood,  
 " before the great and the terrible day of the Lord  
 " come. And it shall come to pass, that, whoso-  
 " ever shall call on the name of the Lord shall be  
 " delivered : for in mount Zion and in Jerusalem  
 " shall be deliverance, as the Lord hath said, and  
 " in the remnant whom the Lord shall call. For,  
 " behold, in those days, and at that time, when I  
 " shall bring again the captivity of Judah and Je-  
 " rusalem, I will also gather all nations, and will  
 " bring them down into the valley of Jehoshaphat,  
 " and will plead with them there for my people,  
 " and for my heritage Israel, whom they have scat-  
 " tered among the nations, and parted my land,  
 " —The children also of Judah, and the children  
 " of Jerusalem, have ye sold unto the sons of the  
 " Ionim \*, that ye might remove them far from  
 " their border. Behold, I will raise them out of  
 " the place whither ye have sold them, and will

*his congregated enemies in the nineteenth chapter of the Apocalypse,*  
*he will be convinced, that it does not receive its ultimate ac-*  
*complishment till the second advent, whether literal or spiritual,*  
*at the commencement of the millennium.*

\* By these Ionim seem to be meant all the various worshippers of  
 the *Ionah*, or *Noetic dove*, both in the East and in the West; not  
 the Ionians of Greece exclusively. The dispersion of the Jews ex-  
 tends nearly to the whole world: and so widely, in old times,  
 did the worship of the *Ionah* also extend. I have already con-  
 sidered the subject in a *Dissertation on the Mysteries of the*  
*Cabiri.*

" return

" return your recompence upon your own head :  
 " and I will sell your sons and your daughters into  
 " the hand of the children of Judah, and they shall  
 " sell them to the Sabeans, to a people far off : for  
 " the Lord hath spoken it. Proclaim ye this  
 " among the Gentiles : Sanctify \* war, wake up  
 " the mighty men ; let all the men of war draw  
 " near ; let them come up. Beat your plow-  
 " shares into swords, and your pruning hooks into  
 " spears : let the weak say, I am strong. Assem-  
 " ble yourselves, and come, all ye nations, and ga-  
 " ther yourselves together round about : thither  
 " cause thy mighty ones to come down, O Lord.  
 " Let the nations be wakened, and come up to the  
 " valley of Jehoshaphat : for there will I sit to  
 " judge all the nations round about. Put ye in  
 " the sickle, for the harvest is ripe : come, get you  
 " down, for the press is full, the fats overflow ; for  
 " their wickedness is great. Multitudes, multi-  
 " tudes, in the valley of concision. The sun and  
 " the moon shall be darkened, and the stars shall  
 " withdraw their shining. The Lord also shall  
 " roar out of Zion, and utter his voice from Jeru-  
 " salem ; and the heavens and the earth shall  
 " shake : but the Lord will be the hope of his  
 " people, and the strength of the children of Is-  
 " rael. So shall ye know, that I am the Lord  
 " your God dwelling in Zion my holy mountain :

\* So the word is properly rendered in the margin of our translation of the Bible.



“ then shall Jerusalem be holy, and there shall no  
 “ strangers pass through her any more \*.”

Such are *the four prophecies*, which treat of the events that are to take place at the close of *the 1260 years*. Those of Daniel and St. John are strictly chronological ones, and are therefore in some measure their own interpreters: and, as for those of Zechariah and Joel, although they be not marked by the chronological numbers and the long-continued and connected series of events which form so striking a feature of the other predictions, yet they contain within them facts which are amply sufficient to shew at what era they will be accomplished. They both foretell *the restoration of the Jews*: consequently all the matters, of which they speak as connected with *that restoration*, must be the same matters as those of which Daniel speaks as being similarly connected with it. Hence it will follow, that *the destruction of the nations in the vicinity of Jerusalem*, predicted by Zechariah as contemporary with *the restoration of the Jews*, must be the same as *the overthrow of the Infidel king in Palestine*, predicted by Daniel as likewise contemporary with *the restoration of the Jews*. Hence also it will follow, that *the fierce people*, so accurately described at the beginning of the prediction of Joel, as spreading desolation wherever they come, as wonderfully succeeding in all their enterprizes, as running to and fro in the great city,

\* Joel ii. iii.

as scaling the walls of fenced cities with open violence, as entering insidiously in at the windows like a thief, as causing tremendous revolutions in the political heavens; that *this fierce people* can be no other than *the people of Daniel's infidel king*, who are to commence their reign of havock and plunder under *the third woe-trumpet*, during the comparatively short time which the devil hath before the termination of *the 1260 years*, before *the restoration of the Jews*. It will likewise follow, that *the incasion of Palestine by the northern army, or the army of Antichrist entering it by way of the north*, is the same as *the similar expedition of the infidel king*: and that *the destruction of this northern army with its face to the eastern sea, and its hinder part toward the utmost sea*, is the same event as *the destruction of the infidel king, after he has planted the tabernacles of his palaces between the seas in the glorious holy mountain*; for in both cases, the scene is equally laid in the neighbourhood of Jerusalem between *the eastern or dead sea, and the western or mediterranean sea*. It will lastly follow, that *the great battle of the nations, in the valley of Jehoshaphat*, is the same as *the great battle of the beast, the false prophet, and the kings, at Armageddon*, and as *the time of unexampled trouble*, during which Daniel, like Joel, predicts that *the restoration of the Jews* will commence.

It appears then from all these concurring prophecies, that the final war of *the beast and the false*

*false prophet against the Gospel, though probably first raging with great violence in Europe, during the earthquake by which the Latin city is divided into three parts, and by which the islands and mountains or smaller states of the empire are swallowed up in some grand scheme of iniquitous partition; or, in the language of Joel, during the time that wonders are shown in the heavens and in the earth, blood, and fire, and pillars of smoke: the final war will manifestly be decided in Palestine between the two seas\*.*

The corresponding and joint declaration of Daniel, Zechariah, and Joel, relative to the country which is to be the seat of *this last war*, is confirmed in a very remarkable manner by St. John. In his brief account of *the vintage*, under which *Papery and Infidelity* are for ever destroyed, he informs us, that *the winepress*, meaning *the winepress of Armageddon*, should be trodden *without* the city, and that blood should come out of it, even to the horses' bridles, by *the space of 1600 furlongs*. Both these descriptive marks perfectly correspond with *the land of Palestine*; the land, in which by the unanimous testimony of the prophets the last great controversy of the Lord will be carried on. In one sense, that country is *within* the great city;

\* "I have an unfashionable partiality," says Bp. Horsley, "for the opinions of antiquity. I think there is ground in the prophecies for the notion of the early fathers, that *Palestine* is the stage, on which *Antichrist*, in the height of his iniquity, will perish." Letter on the 18th chap. of Isaiah.

and,

and, in another sense, *without* it. It is *within* it, if the *whole Roman empire* be considered, as including both its *proper seat in the West*, and its *Eastern conquests from the third or Macedonian beast*. But it is *without* it, if the *revived or Latin empire* be considered, because *that empire* was confined exclusively to *the West*. Hence we find it said, in perfect harmony with this supposition, that our Lord was crucified *in the great city* \*; because he suffered during the existence of *the ancient Roman empire*, which comprehended the sovereignty both of *the East* and of *the West*. And hence we moreover find it said, that *the winepress of Armageddon* should be trodden *without* the city; because at the time when this event is to happen, *the East* should not form a part of the sovereignty of *the revived or Latin empire*: and history accordingly testifies, that it never did form any part of it †. This land, *without* the city, where the figurative winepress is to be trodden, is described by St. John as extending 1600 *furlongs*; and all the other prophets declare, that the land in question is *Palestine*: hence we are naturally led to expect, that *Palestine* should extend 1600 *furlongs*. Now it is highly worthy of observation, that the length of *that region between the two seas* which is destined to witness the fall of *Antichrist*

\* Rev. xi. 8.

† The temporary prevalence of the Latins in the East, during the time of the crusades, forms a solitary exception to this general rule,

and

and his congregated host, if a line be drawn along the sea-shore from its southern to its northern frontier, amounts exactly to 1600 *Jewish Risin* or *Stadia*\*.

Not merely *the land* however is pointed out, where this great battle is to be fought, but even *the very place in that land*. Zechariah, as we have seen, fixes in *general* terms the scene of action in *Palestine* and in *the neighbourhood of Jerusalem*: Joel likewise fixes the scene of action in *Palestine*, declaring that *the northern army* shall be destroyed *between the two seas*: Daniel no less explicitly affirms, that *the infidel king*, after having planted the tabernacles of his palaces *between the*

\* See D'Anville's Map of Palestine with scales of measures. This coincidence between *the length of Palestine* and the 1600 *stadia* was noticed by Jerome; and it probably was one reason why the fathers rightly believed, that *Antichrist* should perish in that country. Mr. Mede mentions the circumstance; but, from an idea that *the city* means *the literal city of Rome* instead of *the Roman empire*, he supposes, contrary to the express declarations of all the prophecies which treat of the subject, that *the last great war* will be decided *without the walls of Rome* and in *the territories of the Pope*; and thence observes, that *the measure of Peter's patrimony*, from the walls of Rome to the last mouth of the Po, is 1600 *furlongs*. (Mede's Works 'Vol. II. P. 650.) Upon this it will be sufficient to observe, that the *whole length* of the papal dominions is considerably more than 1600 *furlongs*: and, even if the coincidence had been exact, nothing would have been proved thereby, because the prophets unanimously direct our attention to quite another country, namely *Palestine*, which is found to be precisely 1600 *furlongs* in length. See Pol. Synop. in loc.

seas

seas in the glorious holy mountain, shall come to his end, none being able to help him : and St. John asserts, that *the winepress shall be trodden in a land which extends 1600 furlongs*—In addition to this general statement of *the country*, where these events are to happen, Joel further informs us, that *the battle of the nations shall not only be fought between the two seas, but in the valley of Jehoshaphat* ; and St. John predicts very definitely, that *this same battle shall not only be fought in a land which extends 1600 furlongs, but in a certain place of that land called Armageddon*—The valley of Jehoshaphat therefore and Armageddon are one and the same region—Now the word *Jehoshaphat* signifies *the judgment of the Lord* : and *the valley of the battle* is indifferently styled by Joel *the valley of Jehoshaphat* or *the judgment of the Lord*, and *the valley of concision* or *destruction*. It is plain therefore, that *this* is not *the proper*, but only a *descriptive* \*, name of the place ; that is, of *some place or other between the two seas*—Here then St. John steps forward, and furnishes us with *the literal proper name* of the region, which is thus to be made the scene of the just judgment of the Lord. *Armageddon* signifies *the destruction of Megiddo* : and *Megiddo* is a town situate *between the two seas*, in the half-tribe of Manasseh, at a small dis-

\* That *Jehoshaphat* is only a descriptive name of the place, is evident from the context :—"the valley of Jehoshaphat, for there will I (Jehovah) sit to judge the nations round about."

tance from the shores of the Mediterranean\*. In the valley of this place, Josiah lost his life in his fatal encounter with Pharaoh king of Egypt: and it appears, that *this valley of the destruction of Megiddo*, or, as it is termed by Joel, *this valley of the judgment of the Lord*, is hereafter to be the scene of a yet more dreadful conflict.

I have observed, that *the gathering together of the kings of the earth, previous to the battle of Armageddon* may possibly mean *a confederacy of the infidel popish powers against the Jews supported by the arms of Protestantism*. This conjecture is strengthened by a certain peculiarity of expression, which the Holy Spirit taught both Joel and Daniel to adopt in their respective predictions concerning the great troubles about to come to pass at the end of *the 1260 years*. Joel describes the

\* Armageddon is the abbreviated compound of ארמה מגידון Arma-Mageddon, *the devoting to utter destruction at Megiddo*. “Hic itaque crasis est, ut in nomine אברהם pro אבריהמות “&c.” (See Pol. Synop. in loc.) I prefer this derivation of the word to that proposed by Calmet. He conceives it to be compounded of *Ar* and *Megiddon*, and thence to signify *the mountain of Megiddo*. Such a supposition however by no means tallies either with the ordinary language of Scripture employed in speaking of Megiddo, or with the parallel prophecy in the book of Joel. *The valley* of Megiddo is twice spoken of; (2 Chron. xxxv. 22. Zechar. xii. 11.) *the mountain* of Megiddo never: and, agreeably to this phrasology, the future stage of the great battle of Armageddon is termed by Joel *the valley*, not *the mountain*, of Jehoshaphat. Hence I think it scarcely probable, that *Armageddon* should signify *the mountain of Megiddo*.

procla-

proclamation, by which the nations are to be gathered together, as inviting them to sanctify war: and Daniel represents the infidel tyrant as going forth in great wrath to devote, under the pretext of religion, many to utter destruction \*. From these expressions I am much inclined to think, that the gathering together of the beast, the false prophet, and the kings of the Latin earth, will be for the purpose of undertaking what a Papist would denominate a holy war: that is to say, a war somewhat similar to the ancient holy crusade against the Waldenses of Provence, a war entered into under the cognizance of the cross for the pious purpose of exterminating all those whom the Church of Rome thinks proper to denominate heretics †. This infamous

\* Such is the proper meaning of the word *חָרַם* *Harem*, here used. Though Bp. Newton, I am persuaded, interprets the whole of this prophecy very erroneously, yet he is perfectly right in what he says respecting the verb *Harem*. "The original word, which we translate utterly to make away, signifies to anathematize, to consecrate, to devote to utter perdition; so that it strongly implies, that this war should be made upon a religious account." (Dissert. Vol. i. P. 408.) *חָרַם*. Anathematizavit, anathemate vel anathemati, interneconi, porditioni, devovit: consecravit, devotum effecit. (Buxtorf. Lexic.) *חָרַם*. Occidit, disperdidit, devastavit, morti addixit, anathematizavit, anathemati subjecit. Calas. Concord.

† Mr. Whitaker's idea, that a part of the object of this war may be to bestow Jerusalem on the Pope as an indemnity for his Italian territories is perhaps not altogether improbable; but I cannot find, that there is any express warrant for such a supposition in Scripture. Mr. Whitaker refers to Rev. xi. 7, 8. in confirma-



famous prostitution of the sacred name of religion will however be amply repayed upon their own heads. The *Arma*, or *destroying anathema*, which *the false prophet* shall fulminate against his enemies, and which his zealous coadjutor *the atheistical-papal tyrant* will go forth in great fury to put in execution against those whom he hath religiously devoted to destruction, shall prove *an Arma* only to themselves. Accordingly we find, what is somewhat remarkable, that the same word *Arma*, the radical verb of which Daniel uses to express the manner in which *the infidel king* should go forth in his wrath, is united by St. John in composition with the proper name *Megiddo*: as if he wished to intimate, that they, who had pronounced *an Arma* against all their opponents, should themselves feel the baleful effects of the Lord's *Arma* at *Arma-Megiddon*. The very league of *the false prophet* indeed with *the beast* and *the kings of the earth* might alone lead us to conclude, that this war should be *a religious war*: for, if it were a war undertaken only upon common principles, it is not easy to assign a reason why *the false prophet* should be evidently so much interested in its success.

But, in whatever manner protestant nations may be concerned in this war, it is evident, that a main part of its object will be to attack such of *the*

confirmation of his opinion: but this passage affords no proof. Jerusalem is never styled *the great city*. That title is exclusively applied to *the Roman empire*, which is here likewise intended. Com. P. 441.

*Jews*

*Jews* as shall have been brought back to their own country by *the great prevailing maritime power* of the day \*, and to prevent the rest of their brethren from

\* Bp. Horsley's translation of the 18th chapter of Isaiah, and some of his remarks upon the prophecy contained in it, are so remarkably apposite to the plan of the present work, that I shall take the liberty of transcribing them.

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### ISAIAH XVIII.

1. Ho! land spreading wide the shadow of (thy) wings, which art beyond the rivers of Cush!

2. Accustomed to send messengers by sea, even in bulrush vessels upon the surface of the waters! Go, swift messengers unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled!

3. All the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet.

4. For thus saith Jehovah unto me: I will sit still, (but I will keep my eye upon my prepared habitation,) as the parching heat just before lightning, as the dewy cloud in the heat of harvest.

5. For, afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning hooks; and the bill shall take away the luxuriant branches.

6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.

7. At that season a present shall be led to Jehovah of hosts,  
VOL. II. c o a people

from joining them: and it also appears both from Daniel and Zechariah, that *the confederacy* shall at the

a people dragged away and plucked; even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of Jehovah of hosts, Mount Zion.

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### COMMENTARY.

*The shadow of thy wings*] The shadow of wings is a very usual image in prophetic language for protection afforded by the stronger to the weak. God's protection of his servants is described by their being safe under the shadow of his wings. And, in this passage, the broad shadowing wings may be intended to characterize some great people, who should be famous for the protection they should give to those, whom they received into their alliance; and I cannot but think this the most simple and natural exposition of the expression.

*To send messengers*] The original word **צִירִים** may be taken for persons employed between nation and nation, for the purposes either of negotiation or commerce.

*Bulrush vessels*] Navigable vessels are certainly meant.—If the country spoken to be distant from Egypt, vessels of bulrush are only used as an apt image, on account of their levity, for quick sailing vessels of any material. The country therefore, to which the prophet calls, is characterized as one, which in the days of the completion of this prophecy should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is to be found, is not otherwise said, than that it will be remote from Judæa, and with respect to that country beyond the Cushæan streams.

*A nation dragged away*] The dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power;

the first prove in some measure at least successful in their attempt. The former of these prophets teaches

power; a people wonderful from the beginning to this very time for the special providence, which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land *riches*, armies of foreign invaders, the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have over-run and depopulated.

Bp. of St. Asaph's letter on the 18th chap. of Isaiah.

*At that season a present shall be led*] Immediately after the purgation of the Church, at the very time, when the bird of prey with all the beasts of the earth, Antichrist with his rebel rout, shall have fixed his seat between the seas, in the holy mountain, a present shall be brought; the nation, described in Ver. 2. as those to whom the swift messengers are sent, after their long infidelity, shall be brought as a present unto Jehovah. (Compare lxvi. 20.) They shall be converted to the acknowledgment of the truth, and they shall be brought to the place of the name of Jehovah, to mount Zion: they shall be settled in peace and prosperity, in the land of their original inheritance—This then is the sum of this prophecy, and the substance of the message sent to the people dragged away and plucked. That, in the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling place which he will never abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy; immediately before the final gathering of his elect from the four winds of heaven, will purify his Church by such signal judgments, as shall rouse the attention of the whole world, and, in the end, strike all nations with religious awe. At this period, the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgments, by which the Church will be pu-

c c 2

rified.

teaches us, that, before *the infidel king* shall come to his end, he shall have succeeded in planting the **taber-**

rified. That purification therefore is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy. But, after such duration as God shall see fit to allow to the plenitude of its power, the Jews, converted to the faith of Christ, will be unexpectedly restored to their ancient possessions. The swift messengers will certainly have a considerable share, as instruments in the hand of God, in the restoration of the chosen people : otherwise, to what purpose are they called upon (Ver. 1.) to receive their commission from the prophet ? It will perhaps be some part of their business to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the first verse. But the principal part, they will have to act, will be that of the carriers of God's message to his people. This character seems to describe some Christian country, where the prophecies, relating to the latter ages, will meet with particular attention, where the literal sense of those, which promise the restoration of the Jewish people, will be strenuously upheld ; and where these will be so successfully expounded, as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites. Those, who shall thus be the instruments of this blessed work, may well be described, in the figured language of prophecy, as the carriers of God's message to his people. The situation of the country, destined to so high an office, is not otherwise described in the prophecy, than by this circumstance ; that it is to be beyond the rivers of Cush : that is, far to the West of Judæa, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers ; far to the East, if of the Tigris and Euphrates. The one, or the other, they must denote ; but which, is uncertain. It will be natural to ask of what importance is this circumstance in the character of the country ; which, if it be any thing is a geographical character, and yet leaves the particular situation

tabernacles of his palaces in the glorious holy mountain *between the two seas*: and the latter more openly informs us, that, immediately before the Lord shall go forth and fight against the assembled nations, those nations shall have sacked Jerusalem with circumstances of great cruelty. After having treated of *the restoration and conversion of Israel* and *the destruction of his congregated enemies* in the manner which we have already seen, Zechariah resumes his account of *this great day of the Lord* more at large; by which it appears, that, ere the nations are destroyed at *Megiddo*, Jerusalem shall be taken.

“ Behold, the day of the Lord cometh, and thy  
 “ spoil shall be divided in the midst of thee. For  
 “ I will gather all nations against Jerusalem to

situation so much undetermined, that we know not in what quarter of the world to look for the country intended, whether in the East Indies, or in the western parts of Africa or Europe, or in America? I answer, that the full importance of this circumstance will not appear, till the completion of the prophecy shall discover it. But it had, as I conceive, a temporary importance at the time of the delivery of the prophecy; namely, that it excluded Egypt. The Jews of Isaiah's time, by a perverse policy, were on all occasions courting the alliance of the Egyptians, in opposition to God's express injunctions by his prophets to the contrary. Isaiah therefore, as if he would discourage the hope of aid from Egypt at any time, tells them, that the foreign alliance, which God prepares for them in the latter times, is not that of Egypt, which he teaches them at all times to renounce and to despise, but that of a country far remote: as every country must, that lies either West of the Nile, or East of the Tigris.

“ battle: and the city shall be taken, and the  
 “ houses rifled, and the women ravished; and half  
 “ of the city shall go forth into captivity, and the  
 “ residue of the people shall not be cut off from  
 “ the city. Then shall the Lord go forth, and  
 “ fight against those nations, as when he fought in  
 “ the day of battle. And his feet shall stand in  
 “ that day upon the mount of Olives, which is be-  
 “ fore Jerusalem on the East; and the mount of  
 “ Olives shall cleave in the midst thereof toward  
 “ the East and toward the West, and there shall  
 “ be a very great valley; and half of the moun-  
 “ tain shall remove toward the North, and half of  
 “ it toward the South—And men shall dwell in the  
 “ land, and there shall be no more utter destruc-  
 “ tion; but Jerusalem shall be safely inhabited.  
 “ And this shall be the plague wherewith the Lord  
 “ will smite all the people that have fought against  
 “ Jerusalem: their flesh shall consume away, while  
 “ they stand upon their feet, and their eyes shall  
 “ consume away in their holes, and their tongue  
 “ shall consume away in their mouth. And it  
 “ shall come to pass in that day, that a great tu-  
 “ mult from the Lord shall be among them: and  
 “ they shall lay hold every one on the hand of his  
 “ neighbour, and his hand shall rise up against the  
 “ hand of his neighbour \*.”

This last passage points out to us, how the over-  
 throw of the huge host assembled at *Megiddo* will

\* Zechar. xiv.

in some measure at least be effected. A supernatural panic fear will be sent amongst them, so that they shall madly turn their swords against each other. Yet even in the midst of his righteous judgments God will not forget his darling attribute of mercy. Many may be supposed to have joined this great army either through the inveterate prejudices of a popish education, or through the tyrannical compulsion which we have already beheld *the infidel king* begin to exert over his vassal allies. These, we learn from Zechariah, will be spared in the midst of surrounding desolation. "And it shall come pass, that every one, that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts \*." It appears indeed, that even so much as *one third part* will be spared : and this *third part* will most probably be the least guilty of those *three parts*, into which *the great Latin city* is to be divided under *the seventh vial*, and of which the confederated host at *Megiddo* will consist. "And it shall come to pass, that in all the land, saith the Lord, *two parts* therein shall be cut off and die ; but *the third* shall be left therein. And I will bring *the third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say,

\* Ver. 16.



"Is is my people; and they shall say, The Lord  
"is my God \*."

In stating the substance of these various concurring prophecies, I have endeavoured, as far as I was able, to guard against *the fascination of conjecture*; and to adhere to my own rule of not presuming to say *how* a prediction of yet future matters will be accomplished, further than *Scripture itself* hath declared *the manner of its accomplishment*. So far as I *have* adhered to this rule, it is not possible for me to be mistaken. Hence I have for the most part simply detailed the predictions of the ancient prophets as they themselves have delivered them. Thus, in *whatsoever manner* these predictions *are* to be accomplished, they assuredly foretell, that *the great city* shall be divided into *three parts*; that *a confederacy of the beast, the false prophet, and the kings of the earth*, shall be brought about by diabolical influence; that *this confederacy* shall be utterly defeated at *Megiddo*, a region lying, as we know that it *does* lie, *between the two seas*; that *the northern army* shall be overthrown *between these two seas*; that *the infidel tyrant* shall come to his end *between the same two seas*; that *the infidel tyrant* and his assembled multitudes shall first plant their tabernacles in the glorious holy mountain, shall first be permitted to sack Jerusalem; that *this war* shall, in some sense

\* Zechar. xiii: 8, 9.

or another, be *sanctified*; and that *one third part* of those that engage in it, shall be exempt from the general slaughter of their fellows. Respecting all these yet future events, I have made *no conjecture*: I have merely stated *the sum of the declarations*, which are contained *in Scripture*. *How* they will come to pass the reader is at liberty to *guess* as he pleases, but no one at present can *certainly* determine: that they *will* come to pass, we *must* believe, unless we choose to reject the authority of the sacred volume.

As certain as it is that *the confederacy of Armageddon* will in part at least be directed against Judah and Jerusalem; so certain is it, that *the Jews* will *begin* to be restored by *the great maritime power of the age*. Hence it will necessarily follow, that, as the one is hostile and the other friendly to Judah, *the great maritime power* cannot be leagued in friendly alliance with *the confederacy*. *The confederacy* however will consist, as we are explicitly told, of *the beast, the false prophet, and the kings of the Latin or Papal earth*: therefore the *great maritime power* cannot be subject to any of the heads of *this confederacy*. But, if it be not subject either to *the beast, the false prophet, or any of the papal kings*; it *must* be subject either to *a protestant prince, or to a prince of the Greek church*. It cannot be subject to *a prince of the Greek church*; because the dominions of *the only sovereign* of that religion, extending as they do over vast tracts both of the European and Asiatic

atic continent, do not by any means answer to the prophetic description of the territories of *this maritime power*. It must therefore be subject to *some protestant prince*, whose kingdom is either *purely insular*, or at least *possessing a great extent of coast*. The isles of the sea, and the ships of Tarshish, must begin the great work of *the restoration of the Jews*.

“ Lift up thine eyes round about and see : all  
 “ they gather themselves together, they come to  
 “ thee : thy sons shall come from far, and thy  
 “ daughters shall be nursed at thy side. Then  
 “ thou shalt see, and flow together, and thine heart  
 “ shall fear and be enlarged ; because the abun-  
 “ dance of the sea shall be converted unto thee,  
 “ the forces of the gentiles shall come unto thee—  
 “ Who are these that fly as a cloud, and as the  
 “ doves to their windows ? Surely the isles \* shall  
 “ wait for me, and the ships of Tarshish *first*, to  
 “ bring thy sons from far, their silver and their  
 “ gold with them, unto the name of the Lord thy  
 “ God, and to the Holy One of Israel, because he  
 “ hath glorified thee. And the sons of strangers

\* The word צִיִּים signifies not only *islands*, but *any countries the greater part of which borders upon the sea*. It does not therefore necessarily follow, that *the maritime power*, which sends out these ships, should be an *insular one*. It may, or it may not. Common sense however teaches us, that, *as a maritime power*, it must necessarily possess a *very considerable extent of coast* ; so considerable, as to allow its territory to be properly termed צִיִּים : hence, as I have just observed, *whatever nation it may be*, it cannot be Russia.

“ shall

“ shall build up thy walls, and their kings shall  
 “ minister unto thee: for in my wrath I smote  
 “ thee, but in my favour have I had mercy on  
 “ thee. Therefore thy gates shall be open continu-  
 “ ally; they shall not be shut day nor night; that  
 “ men may bring unto thee the forces of the  
 “ Gentiles, and that their kings may be brought  
 “ —The sons also of them, that afflicted thee,  
 “ shall come bending unto thee; and all they, that  
 “ despised thee, shall bow themselves down at the  
 “ soles of thy feet: and they shall call thee the  
 “ city of the Lord, the Zion of the Holy One of  
 “ Israel: Whereas thou hast been forsaken and  
 “ hated, so that no man went through thee, I will  
 “ make thee an eternal excellency, a joy of many  
 “ generations. Thou shalt also suck the milk of  
 “ the Gentiles, and shalt suck the breast of kings:  
 “ and thou shalt know, that I the Lord am thy  
 “ Saviour and thy Redeemer, the mighty one of  
 “ Jacob \*.”

Since then *some great maritime power* is destined  
 to begin the work of restoring the Jews in direct  
 opposition and defiance to *the beast, the false pro-*  
*phet, and the kings of the Latin earth*, we may  
 naturally conclude that they will not *all* return to  
 Palestine together. Accordingly we are expressly  
 informed by Zechariah, that they will be brought  
 back in *two great distinct bodies*. “ The Lord also  
 “ shall save the tents of Judah *first*, that the

\* Isaiah lx. 4—16.

“ glory

“glory of the house of David, and the glory of  
 “the inhabitants of Jerusalem do not magnify  
 “themselves against Judah\*.” If *Judah* then is  
 to be saved *first*, and if *the isles* and *the ships of*  
*Tarshish* are to bring his sons from far *first*, it is  
 evident that the division, which Zechariah terms  
*Judah*, will be restored by *the maritime power*  
 before the other division, which he terms *the house*  
*of David and Jerusalem*: but, how *the one divi-*  
*sion* is to be distinguished from *the other*, nothing  
 can shew but the event. It is possible, that the  
 circumstance of *this two-fold division* may throw  
 some light upon a very obscure chronological pas-  
 sage in the last prophecy of Daniel, which relates  
 to *the restoration of the Jews*. After having pre-  
 dicted in the words of the angel, that his people  
 shall be delivered during a time of unexampled  
 trouble, he next proceeds to inform us, that, when  
 God shall have accomplished to scatter the power  
 of *the holy people*, all the things contained in *the*  
*period of 1260 years* shall be finished: conse-  
 quently, since the scattering of *the holy people* will  
 not be fully accomplished *till* the end of *the 1260*  
*years*, it of course *will* be accomplished *at* the end  
 of them; and therefore exactly at that era, their  
 scattering then being accomplished, they will *begin*  
 to be restored. Having thus stated *the commence-*  
*ment of their restoration*, he adds, “From the  
 “time that the daily sacrifice shall be taken away,

\* Zechar. xii. 7.

“ and

“ and the abomination that maketh desolate set  
 “ up,” (in *the year of our Lord 606* at the beginning of *the 1260 years*,) “ there shall be 1290 days : blessed is he that waiteth, and cometh to *the 1335 days*.” Here then we learn, that, from *the beginning of the restoration of the Jews* at the end of *the 1260 years* to *the beginning of the period of great blessedness* which, I think, can only mean *the millennium*, there shall be a space of 75 years. And *these 75 years* Daniel divides into *two portions* : *the one* consisting of 30 years, and therefore terminating at the end of 1290 years from the commencement of *the 1260 years* ; and *the other* comprehending 45 years, and therefore terminating at the end of 1335 years from the commencement of *the same 1260 years*. This division of *the 75 years* however he makes without giving us the least hint of what is to take place at the era of *the division* : without specifying *any thing whatsoever*, he simply divides them, for some purpose or another, into 30 years and 45 years. Now, since *the period of millennial blessedness* is not to commence till the end of *the 75 years*, will it be deemed an unreasonable conjecture, that *these 75 years* will be taken up in gathering together *the Jews* from the various nations among which they are dispersed ; that *the 30 years* will be devoted to *the restoration of Judah*, which is to take place *first* by the instrumentality of *the great protestant maritime power* ; and that *the remaining 45 years* will be occupied in bringing back *the house of David*,  
 and

and the inhabitants of Jerusalem? This conjecture I wish to be considered as a mere conjecture: it may, or it may not, be well founded. But, *whatever* be intended by the division of the 75 years, it is evident to common sense, that *the restoration of the Jews*, that *magnæ molis opus*, will assuredly not be the work of a day. The first return of that people from the Babylonian captivity was a light matter, compared with their manifold restoration at the yet future period, when "the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: when he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth\*." For so vast an undertaking as this, perhaps the shortest space, that can reasonably be allotted, will fully amount to 75 years†.

From what has been said concerning *the restoration of the Jews* the following positions may indisputably be collected. 1. *The Jews* most certainly *will* be restored. 2. They will as certainly

\* Isaiah xi. 11, 12. See also Chap. lxvi. 19, 20.

† *These 75 years* are the peculiar period of God's controversy with the nations. They are styled by Daniel *the time of the end*. See Chap. 3 of this work.

be converted to Christianity. 3. They will begin to be restored as soon as *the 1260 years* shall have expired\*. 4. They will successively be restored in two great divisions. 5. The main agent in restoring the first of these divisions will be the prevailing protestant maritime power of the day. 6. A great opposition will be made to this attempt of the maritime power by a confederacy consisting of the *beast*, the *false prophet*, and the *kings of the earth or Latin empire*. 7. The confederacy, one member of which is certainly the *atheistico-papal king*, having sanctified their war by proclamation, will invade *Palestine*, in order to prevent the return of the *Jews*; and will succeed in taking *Jerusalem*; and in planting the tabernacles of their palaces between the two seas in the glorious holy mountain. 8. Their triumph however will be but short. Assembling themselves together at *Megiddo*, they will be struck with a preternatural confusion, and draw every man his sword against his fellow: so that the

\* Since Daniel declares, that *the Jews* will begin to be restored at the end of *the 1260 years*, and since our Lord no less expressly predicts, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," it is manifest, that *those times* will be fulfilled, so soon as *the 1260 years* shall have expired. Thus wonderfully do both these prophecies harmonize with St. John's description of the final battle of *Armageddon* and the vintage of *God's wrath*; as well as with the parallel prophecies of Joel and Zechariah. The fulness of the *Gentiles*, mentioned by St. Paul as the era of the restoration of the *Jews*, must therefore mean their attaining to that height of wickedness which should mark the period when their times should be fulfilled.

bulk



bulk of *this mighty northern army* shall miserably perish *between the two seas*; and *the infidel tyrant* himself come to his end, none being able to help him. 9. *The confederate host* will consist of *three parts*. 10. *The Latin city* will be divided by *an earthquake* into *three parts* immediately previous to these events; *the earthquake* and *the events* being equally comprehended under *the seventh vial*. 11. *Two out of three parts of the confederacy* will be destroyed at *Megiddo*. 12. *The third* will be spared, and will be converted. 13. The power of *the beast* and *the false prophet* will be for ever broken by their last decisive overthrow in *the valley of the Lord's judgment*. 14. At the end of *75 years*, after the termination of *the 1260 years*, the season of *millennian rest* will commence\*.

*All*

\* Though I am unable to assent to the ingenious Mr. King's scheme of apocalyptic interpretation, his remarks upon Palestine, considered as the centre of the millennian empire of Christ upon earth, are highly worthy of notice. "How capable this country is of a more universal intercourse, than any other, with all parts of the earth, is most remarkable; and deserves well to be considered, when we read the numerous prophecies which speak of its future splendour and greatness, when its people shall at length be gathered from all parts of the earth unto which they are scattered, and be restored to their own land. There is no region in the world, to which an access from all parts is so open. By means of the Black sea, and the Mediterranean, there is an easy approach from all parts of Europe, from a great part of Africa, and from America. By means of the Red sea, and the Persian gulph, and the well-known roads from thence, there is an approach from  
" the

*All these matters* are clearly predicted by the prophets. *The manner*, in which they will be accomplished, affords a vast field for conjecture: but *their accomplishment itself* is no vain speculation: in God's own good time, *that* must take place: *how* it will take place, we know not *beyond what is revealed*. Respecting the yet future and mysterious *Millennium*, the less that is said upon the subject the better. Unable myself to form the slightest conception of its *specific* nature, I shall weary neither my own nor my reader's patience with premature remarks upon it. That it *will* be a season of great blessedness is certain: further than this we know nothing *definitely*. "The secret

" the rest of Africa, from the East Indies, and from the Isles.  
 " And lastly, by means of the Caspian, the Lake or Sea of  
 " Baykall, and the near communication of many great rivers,  
 " the approach is facilitated from all the northern parts of Tarta-  
 " ry. In short, if a skilful geographer were to sit down to  
 " devise the fittest spot on the globe for universal empire; or  
 " rather, a spot, where all the great intercourses of human life  
 " should universally centre; and from whence the extended  
 " effects of universal benevolence and good-will should flow to  
 " all parts of the earth; and where universal and united ho-  
 " mage should be paid, with one consent, to the Most High:  
 " he could not find another so well suited, in all circumstances,  
 " as that which is with emphasis called *The Holy Land*. These  
 " observations perhaps may not deserve great weight, but they  
 " ought not to be wholly neglected; especially when it is con-  
 " sidered, how many passages of Scripture there are, which  
 " plainly declare, that the time *shall* at length come, when  
 " Zion shall be the joy of the whole earth." *Notes to Hymns*  
 to the Supreme Being P. 126.

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D D

" things

“ things belong unto the Lord our God: but those  
 “ things which are revealed belong unto us and to  
 “ our children for ever, that we may do all the  
 “ words of this Law \*.”

\* Deut. xxix. 29.

CHAP-

## CHAPTER XII.

*Recapitulation and Conclusion.*

FROM what has been said we learn, that *the 1260 days are the appointed hour of the powers of darkness*, the space of time allotted for the continuance both of *Popery* and *Mohammedism* and for the short-lived triumph of *Antichrist*.

In the year 606, the saints were first given by the secular power of the *Roman empire* into the hand of the *Papal little horn*; consequently from this year the 1260 days must be dated. The *Mohammedan little horn* however is destined to continue during the same space of time, that the *Papal little horn* is permitted to reign. Hence, in order that the two periods of 1260 years each might be made to synchroize together, it was necessary that the *Mohammedan little horn* should first make its appearance in the very year that the saints were delivered into the hand of the *Papal little horn*. Accordingly we find that it did first make its appearance in that year; for the year 606 is the most proper date of the *Mohammedan imposture*, because in that year Mohammed first retired to the cave of Hera:

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1. *The Papal horn* arose, as we have seen, at the precise time when Daniel predicted that it should arise; namely, while *the Roman empire* was falling asunder, and while *ten independent kingdoms* were springing up out of its ruins. It arose gradually and almost imperceptibly among and behind the *ten horns of the fourth beast*; three of which were successively eradicated before it, and by their fall gave it an opportunity of becoming a temporal no less than a spiritual power. For some time after its rise it was only an ecclesiastical kingdom: but that kingdom, though small at first, continued perpetually to increase in size; till, in *the year 606*, when *the Pope* was declared *Bishop of bishops and supreme head of the catholic Church*, it became a mighty ecclesiastical empire. At this era, which is the proper date of *the 1260 years*, and the epoch when *the old pagan Roman beast* which had been mortally wounded by *the sword of the Spirit* under *his sixth head* revived under *the same sixth head* by setting up a spiritual tyrant in the Church and by relapsing into idolatry, St. John first introduces upon the stage *the power* which Daniel symbolizes by *the little horn of the fourth beast*. That power however was now become an universal empire, instead of being, what it had hitherto been, a limited ecclesiastical kingdom. Hence the Apostle, instead of representing *the ten-horned beast* as having likewise a little horn, describes him as attended by a second beast, whose character precisely answers to that of *the little horn*. By the instigation

tion of this corrupt spiritual power, *the ten-horned beast*, or *the secular Roman empire*, wages war with *the saints* during the period of *the 1260 days*, through the instrumentality either of *his last head* or *his ten horns*.

2. *The Mohammedan horn* arose in the same year, that *the Papal horn* became an universal spiritual empire. Coming out of one of the four ruined Greek kingdoms of the *Macedonian he-goat*, it soon, agreeably to the prophecy, waxed exceeding great toward the South, and toward the East, and toward the pleasant land. In the course of its progress it cast down many of the symbolical *stars*, or *Christian pastors*, to the ground; took away *the daily sacrifice* of praise and thanksgiving; polluted *the spiritual sanctuary* by its *desolating transgression*; and presumed to magnify itself against even *the Prince of princes*. As for its character, it was notorious for trampling upon the truth; for prospering in a wonderful manner; for making its appearance, exactly when the transgressors were come to the full by publicly re-establishing idolatry; for teaching dark sentences; for being mighty not through its own unaided power; for exterminating its opponents with the utmost barbarity; for persecuting with peculiar violence the people of the Holy Ones; for advancing itself by craft; and for destroying many while in a state of negligent security.

In the Apocalypse a more full account is given of the *agents* by whom *this apostate religion* should

be propagated. *A fallen star opens the bottomless pit, and lets out the destroying king of the locusts. These locusts are permitted to continue their ravages during the space of five prophetic months or 150 years; which is found from history to be the precise period allotted to the continuation of the Saracenic incursions. The locusts are succeeded by an immense body of horsemen under four leaders from the banks of the Euphrates; whose commission is limited to an hour and a day and a month and a year, or 391 years and 15 days, and who are empowered to kill a third part of men or the Roman empire, which their predecessors the Saracenic locusts had only been permitted to torment. History accordingly teaches us, that the Saracens were succeeded by the Turks: who came under four leaders from the banks of the Euphrates; whose armies consisted almost entirely of cavalry; whose career of conquest exactly continued 391 years; and who subverted the Constantinopolitan empire, which the Saracens, severely as they harrassed it, had never been able to effect.*

*The Mohammedan little horn itself, or the religion of Mohammed, is to continue to the end of 2200 years from the invasion of Asia by Alexander the great; which is found to bring us down exactly to the year 1866, and thus to allow precisely 1260 years for the duration of Mohammedism, reckoning from its commencement in the year 606.*

3. After the era of *the Reformation*, and in the *last days of atheism and insubordination, the in-*  
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*fiel king*, according to the sure word of prophecy, was destined to arise; that *Antichrist*, who was alike to deny both the Father and the Son; that audacious tyrant, who should magnify himself above every god, who should speak marvellous things against the God of gods, who should neither regard the God of his fathers nor the desire of women, who should nevertheless honour a foreign god and acknowledge gods protectors, and who should be allowed to prosper till the indignation be accomplished.

As the contemporary rise and progress of *Popery* and *Mohammedism* is described in the Apocalypse under the two first woe-trumpets, so the appearance of the great *Antichrist* is announced by the third. His full developement however is to be immediately preceded by the last event of the second woe-trumpet, a tremendous earthquake by which a tenth part of the great Latin city, or one of the ten horns of the Roman beast is to be overthrown. This last woe, which extends to the very termination of the 1260 years, introduces the period of the harvest and will conclude with the period of the vintage.

Thus, after the epoch of the Reformation, and immediately after the French Revolution of the year 1789, we have seen the manifestation of a terrific monster, which alike set at defiance the laws both of God and man. We have beheld scenes of carnage and impiety, which well deserve to be ushered in by a distinct woe-trumpet, and which may justly claim to themselves the title of

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*a harvest of God's wrath.* These scenes have at length passed away, like the distempered and fantastic visions of a sick man; and *the sun of military tyranny* has begun to scorch the irreclaimable inhabitants of *the Papal Roman empire* with an intolerable heat. The madness of *the harvest* therefore is past, and we must expect in due season the commencement of *the vintage*, in which the enemies of God will be finally destroyed for ever.

At present we are living under *the fourth vial*; and, from the great length of time which both *Popery* and *Mohammedism* have continued, we cannot be very far removed from the end of *the 1260 days*, whatever be the precise year from which they ought to be dated. The year, which I have fixed upon for their date, is *the year 606*; a year marked by so singular a combination of circumstances, that I know not how any other can with propriety be selected. If then I be right in my opinion, we are now removed but little more than *60 years* from *the time of the end* or *the vintage of God's wrath*. Be this however as it may, we are undoubtedly living in *the last days of blasphemous infidelity*, in that awful period which is *the peculiar reign of Antichrist*. The signs of the times all concur to teach us, that we are fast approaching towards the catastrophe of the great drama. We have seen the unexpected union of *Infidelity* and *Popery*; an union, no doubt preparatory to *the predicted final league of the beast, the false prophet, and the kings of the papal earth*,

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We have seen measures taken, as it were, towards dividing *the great city* into no more than *three sovereignties*, and towards making *the atheistical king* the last head of the beast. We have seen *Palestine*, the predicted stage on which *Antichrist* with his congregated vassals is doomed to perish, brought forward in a remarkable manner to public notice, and becoming at once a subject of political discussion, and an object of hostile invasion. We have seen *the kings* devouring the flesh of *the great whore*, and making her naked and desolate, though her spiritual empire over the minds of men still continues. We have seen, and may now see, *the waters of the mystic Euphrates* rapidly drying up, previous to their final complete exhaustion under *the sixth vial*. And we have seen of late years, what I cannot but consider as at least one of the minor signs of the times, an unusual and laudable attention paid, in this protestant country, to the predictions of the ancient prophets. Although the book be sealed, and will not be fully understood, till *the time of the end*: yet, as that time is now approaching, many run to and fro and knowledge is increased. Of the wicked indeed, of those who are either members of *the great Apostasy* or have been tainted with the blasphemous impieties of *Antichrist*, none shall understand; but the spiritually wise children of *the symbolical woman*, they who profess the same evangelical principles as those who perished at the era of *the Reformation* in trying,

trying, in purging, and in making white, their apostate brethren, these shall understand\*.

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\* Compare Dan. xii. 3, 9, 10. with xi. 35. *The wise*, here mentioned, are evidently the same as *those men of understanding*, some of whom, at the time of *the Reformation*, should perish in attempting to propagate the truth. To these spiritually wise children alone shall it be given of their heavenly Father to understand the signs of the times: their opponents, through ignorance or contempt of them, will suddenly pull down swift destruction on their own heads. I know not any better comment upon the words of the prophet than the sciolist Voltaire's pert remark, that the great Sir Isaac Newton wrote his comment on the Revelation, to console mankind for his superiority over them in other respects. With regard to *an attention paid to the prophecies being one of the signs of the times*, the opinion of Sir Isaac Newton and Bp. Horsley will at least exempt me from the charge of fancifulness in enumerating it among them. "Amongst the interpreters of the last age," says Sir Isaac, "there is scarce one of note who hath not made some discoveries worth knowing: and thence I seem to gather, that God is about opening these mysteries." In a similar manner, the Bishop remarks, that the character of *the maritime people* destined to take the lead in *the restoration of Judah* "seems to describe some Christian country, where the prophecies, relating to the latter ages, will meet with particular attention; where the literal sense of those, which promise the restoration of the Jewish people, will be strenuously upheld; and where these will be so successfully expounded, as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites." It cannot but be pleasing to the serious reader to observe the different estimation in which prophecy is now held throughout the protestant kingdom of England, from what it was by the Jews previous to the sacking of Jerusalem. We are informed by Josephus, that in his days it was no uncommon thing to hear his hardened countrymen ridicule the oracles of their ancient prophets, which they had already defied by crucifying

As yet we have beheld no signs of *the restoration of Judah*: nor, to all appearance, shall we behold any, till *the sixth vial* is poured out, till *the waters of the Euphrates* are completely dried up to prepare a way for *the kings of the East*, till *the great confederacy of the beast and the false prophet* begins to be formed. Then will the Lord call unto the land spreading wide the shadow of her wings, which is beyond the rivers of Cush, accustomed to send messengers by sea, even in quick-sailing vessels upon the surface of the waters. Then shall the swift messengers go unto a nation, dragged away and plucked, unto a people wonderful from the beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled. Then shall all the inhabitants of the world, and dwellers upon earth, see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. In spite of the opposition of *the atheistico-papal confederacy*, the *great maritime power* of the day shall take the lead in *the restoration of Judah*: while the enemies of the Lord, notwithstanding their invasion of Palestine, and notwithstanding their temporary success against Jerusalem, bent only upon the accomplishment of their own

cifying the Messiah. Κατεπαύειτο μὲν ἐν πᾶσι αὐτοῖς θάνατος ἀνθρώπων, ἐκλάτο δὲ τὰ θεία, καὶ τῆς μὲν προφητῶν θείας ὥσπερ ἀγρυπνίας λογοποιίας ἐχλευάζει. (Joseph. de Bell. Judaic. L. 4. C. 6.) What a singular resemblance there is between this state of the Jews and that of the French at the time of their boasted Revolution, schemes,

schemes, and unconsciously subject to the influence of Satanical delusion \*, will madly rush on to their own destruction in the valley of Megiddo, in the region between the two seas, the region whose limits extend 1600 furlongs.

On the whole, it is reasonable to conclude, that the time is not very far distant, when the symbolical *heaven* and *earth* shall pass away, and when *the personal Word* shall begin to tread *the wine-press* of the fierceness and wrath of Almighty God. Never were there more awful times than these of *the third woe-trumpet*. All civilized government has been in a state of commotion; and the powers of Europe have been shaken to their very centre. The end however is not yet. The calamities of *the harvest* are but the harbingers of those which shall take place under *the last vial* during the period of *the vintage*. Men have not yet ceased to blaspheme the name of the Lord: soon therefore shall *the spirits of devils* go forth from the mouth of *the dragon, the beast, and the false prophet*, to delude them to their destruction. Few perhaps indeed of the present generation will behold *the division of the Latin city into three parts, the formation of the Antichristian confederacy, their invasion of Palestine, their opposition to the maritime power which shall begin the restoration of the Jews, their temporary capture of Jerusalem, their ultimate destruction at Armageddon*: but, if I be not

\* Rev. xvi. 14.

greatly

greatly mistaken in the date which I have assigned to the 1260 years, many of our children will be eye-witnesses of these events.

For ourselves, we have only to labour, through the grace of God and the assistance of his Holy Spirit, that we may be prepared to meet the Lord at his coming. Death, whensoever it shall arrest our progress, will assuredly be the end of the world to each of us. We pervert the study of prophecy, if we make it only a mere curious speculation. We ought rather so to read the oracles of God, as to profit by them in all holiness of life and conversation. Neither a hearty reprobation of the cruelties and corruptions of *Poper*y; nor an abhorrence of the impious imposture of *Mohammedism*; nor a detestation of the diabolical principles of *Anti-christ*; are alone sufficient to prepare us for the kingdom of heaven. We must beware, lest we have a name that we live, and are dead. We must be watchful, and strengthen the things which remain that are ready to die; lest our works be not found perfect before God\*. It will be but small comfort to each of us as individuals, that our country is preserved amidst the wreck of nations to fulfil the future high purposes of the Almighty, if we through our own negligence fall short of the promised reward. In fine, our eternal interests will be but little benefitted by the study of prophecy, unless we pursue it in the manner which the

\* Rev. iii. 1, 2.

apostle himself hath proposed to us. "Blessed is  
 " he that readeth, and they that hear the words of  
 " this prophecy, and *keep those things which are*  
 " *written therein* : for the time is at hand \*."

\* Rev. i. 3.

FINIS.

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